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TWENTY SIX

SERMONS,

ON THE

1021. 6. 12

Most IMPORTANT SUBJECTS

OF THE

CHRISTIAN RELIGION;

As well DOCTRINAL as PRACTICAL :

PREACHED AT

St. VEDAST, FOSTER-LANE;

AND

LONG-ACRE-CHAPEL;

IN 1742, 1743.

By JOSHUA ALLEN,

Rector of St. BRIDE'S in PEMBROKESHIRE; late Chaplain to the Right Honourable Sir THOMAS ROBINSON: Then His Majesty's Minister Plenipotentiary at the Court of VIENNA.

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MD.CC.LI.

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SEE R M O N S

MEMORIALS

TO HER

CHRISTIAN PRINCESS

AS WELL DOCTRINAL AS PRACTICAL

BY A. A. A. A. A.



LONG ACRE CHAPEL

IN 1743, 1743.

By the Hon. the Lord Bishop of London

I have the great pleasure to inform you that I have the honor to dedicate the following Sermons to your Princess, not more illustrious for her high Birth, and distinguished Rank; than for the truly excellent

As a

DEDICATORY
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and amiable Qualities of her Mind;
Qualities; which I am Goodness and
Gentleness of soul can, under GOD,
alone inspire; which happily form
the most perfect, that has
ever yet appeared in this or any
Other Nation, which I am
ditional Grace and Dignity to the
most exalted Station; and are to
PRINCESS of WALES.

May it please Your Royal Highness,

I SHALL always esteem it as
the greatest of all Temporal
Felicities; That I have Permission
to dedicate the following Sermons to
a PRINCESS, not more Illustrious for
her high Birth, and distinguished
Rank; than for the truly excellent,
A 2 and

and amiable Qualities of her Mind ; Qualities, which True Goodness and Greatness of Soul can, under GOD, alone inspire ; which happily form the most perfect Character, that has ever yet appeared in This, or any Other Nation ; which give an additional Grace and Dignity to the most exalted Station ; and are so very bright and shining, as even to reflect a Lustre on Majesty itself.

I do not mean, Madam, to offend your Royal Highness, nor to expose myself to the Censure of the World ; by Attempting a Character, which is far above the Reach of my Description ; and which is already too generally acknowledged, and admired ; to receive any Addition from any Thing, which I am capable of Saying.

Therefore, I shall only beg Leave to express That Satisfaction ; which

DEDICATION

I feel, in Common with every good Subject of *England*; in Seeing a Princess placed over us: To whose Illustrious Ancestors not only This Nation; but all Those likewise who are happily rescued from the *Unchristian* Tyranny, and Corruption of the Superstitious and Idolatrous Church of *Rome*; are, under Providence, wholly indebted, for That pure Light of the Gospel which they now enjoy.

It is, Madam, to the Generous Protection given to *Martin Luther*; by That Great and Pious Prince, *Frederick the Wise, Elector of Saxony*; Your Royal Highness's most Serene and August Progenitor; That we, and all Protestants are obliged, for all the Blessings of the Reformation. And the same steady and firm Adherence to the Glorious Cause

DEDICATION.

Cause of Religion and Liberty, has ever since distinguished his Posterity : Infomuch, That his Nephew, *John Frederick* ; on Account of his Opposing the Emperor, *Charles the Fifth* ; when he attempted to subvert the Liberties of the *Germanick* Body ; was unjustly deprived of the *Electoral Dignity* ; which was conferred upon the *Albertine Line*, the younger Branch of the same Family, which now enjoys it.

But none of These Discouragements could ever tempt your Illustrious House to desert That Generous, and Christian Plan, which They had always espoused ; and which was calculated to promote the Temporal, and Eternal Welfare of Mankind : Nor, to swerve from Those Principles of Religious and Civil Liberty, which they had avowed, and supported from the First.

Your

DEDICATION.

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Your Royal Highness's Great-Grand-Father, *Ernestus the Pious*; like a True Father of his People, devoted Himself intirely, and bent his whole Care and Study towards the Promoting and Advancing the Happiness of his Subjects: And indeed his whole Life appears more like the most perfect Model of what a good Prince ought to be; than what any one ever yet was, or could well be expected to be.

Your Grand-Father, Madam, and your Father happily copied after That truly Great and Noble Pattern: And This Nation has, through the Good Providence of God, the peculiar and unspeakable Happiness, of Seeing in Your Royal Highness, the most compleat and perfect Transcript of all their Virtues.

And, indeed, we can never be sufficiently thankful to Our Most

Gracious Sovereign, for his truly Paternal Care and Concern for the Happiness of his People; nor, to His Royal Highness *The Prince of Wales*; for That Happy Choice which *They Both* made of such an Excellent Princess, of Your Royal Highness's most Serene and Illustrious House; in which the Love of Religion, and Liberty, has always been Hereditary: To form the Minds of Those young Princes, who are One Day to rule over us; to the same Glorious and Amiable Sentiments, which have always distinguished the *Ernestine Line*: And, as far as Human Foresight and Prudence can reach; to perpetuate *The Blessings of His Majesty's Glorious and Happy Reign*; and to hand down *The Liberties of a Loyal People, Sacred and Inviolable, to their latest Posterity.*

Already,

DEDICATION

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Already, Madam, do we happily experience the good Effects of His Majesty's Care, and of Your Royal Highness's Zeal and Concern for Both: And with Transport does the whole Nation behold His Royal Highness the Prince, studiously Concurring in the same Great Work, of Forming the Minds of His Royal Progeny to the Love of *The Protestant Religion*, and *The Liberties of Their Country*: And powerfully Inciting Them to it, by His own Great and Glorious Example; and by carefully Watching every Opportunity of Manifesting the most serious Concern for Them.

With such a delightful Prospect as This before us, we may well promise ourselves; That Your Royal Highnesses and Your Issue will, under Providence, prove the Happy Instruments

Already

DEDICATION

ments of Restoring the present Decayed State of Religion among us. A Thing very little thought of at This Time : When a Taste for Nothing but Pleasure ; a perpetual Round of Folly, and Impertinence ; an extravagant Passion for Foreign Modes, Fashions, and Fopperies ; *a most Shocking and Dreadful Profanation of the Lord's Day* ; and, to say no worse ; an utter Neglect and Contempt of every Thing serious ; *are The Distinguishing Characteristics of the Age.*

From Your Royal Highnesses, and Your Issue ; we may assuredly promise ourselves Better Things : And, as the Example of the Great is sure to be followed by Those below Them ; we may reasonably hope that a Time will come ; when Virtue and Goodness shall become fashionable ;
and

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and when the Inhabitants of This Land shall, by the powerful Influence of Your Royal Highnesses bright Example, and That of Your Family; be generally led to the happy Imitation of so excellent a Pattern.

That Your Royal Highnesses may long be a Blessing to This Country; and, in God's due Time, reign long and gloriously, over a *Free, Loyal, and Happy Nation*: And That the Sceptre of These Kingdoms may be happily swayed by Your latest Posterity, is, and shall always be, the fervent Prayer of,

Madam,

Your Royal Highness's

Most Humble,

Most Obedient,

and Most Devoted Servant,

JOSHUA ALLEN.

and when the inhabitants of this
land shall, by the powerful influence
of Your Royal Highness bring His
single, and That of Your Family;

PREFACE

I am Your Royal Highness may
The following sermons would have
been published agreeably to the Pro-
posals; had I not been prevented
from doing so, by a very severe and dangerous
illness, which I attended with a great deal of
danger, and in the course of which I could
either foresee, or prevent. But by the Bless-
ing of God upon the Care of a very skilful
and worthy Physician, I am again recovered;
to the surprise of all Those who were ac-
quainted with the Condition I was in: And
I believe, I may say; even contrary to the
Expectations of Him, who was the best
Judge of my Case. For two Years and
more, I was either sick; or else, in Conse-
quence thereof, in such an infirm state of
Health; That I was utterly incapable both
of the Labour of Correcting Them, and of

John Barrow, Esq; of Hertfordshire
undertaking

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THE

P R E F A C E.

TH E following Sermons would have been published agreeably to the Proposals ; had I not been prevented from Doing it, by a very severe and dangerous Sickneſs ; attended with Relapſes ſtill more dangerous : Neither of which I could either foreſee, or prevent. But, by the Bleſſing of God upon the Care of *a very ſkilful and worthy Phyſician, I at Length recovered ; to the Surpriſe of all Thoſe who were acquainted with the Condition I was in : And I believe, I may ſay ; even contrary to the Expectations of Him, who was the beſt Judge of my Caſe. For two Years and more, I was either ſick ; or elſe, in Conſequence thereof, in ſuch an unſettled State of Health ; That I was utterly incapable both of the Labour of Correcting Them, and of

* John Barren, Eſq; of Haverford-Weſt.

undertaking

undertaking the Fatigue of a Journey of at least Two Hundred and Fifty Miles; which I must have performed, before I could put Them to the Press.

This Interval gave me an Opportunity of Discovering too many Faults in the Composition, to let Them go out of my Hands, in the Condition they were in : And the Respect and Deference due to the Judgment of my Subscribers made me extremely anxious and solicitous to render Them as little unworthy of their Acceptance, and Perusal, as I could make them. And moreover, my Situation here gave me an Opportunity of Consulting some Authors, which I could not meet with in a Country Retirement ; and whom I found it necessary to have Recourse unto : As thinking it improper to trust too much to my own Judgment ; or, to *lean unto mine own Understanding*. And for this Reason I have produced such Testimonies from Them, as I thought necessary to illustrate the Subject they relate unto ; to confirm the Argument I was upon ; and to give the greater Weight and Authority to my own Reasonings : Which I always judged to be most conclusive, and just, where I found them to agree most with the Argumentations

Prov. iii.
5.

tions of much wiser, and better Heads! But then, at the same Time that I paid the greatest Regard to the Judgment of Those Great Men; I did not suffer mine own to be biassed, nor myself to be influenced; any farther than Reason and Truth did to me seem to require,

In Producing their Testimonies, I have always observed the utmost Care, Exactness, and Fidelity. But in Giving the Sense of them to the *English* Reader; I have not always confined myself to a servile, literal Translation: But have, to the best of my Judgment, expressed myself in such a Manner, as I thought the Authors themselves would have done, at this Time; had they wrote, or spoke in *English*. But at the same Time that I indulged myself in this Liberty of Interpretation, which the different Genius of Languages renders absolutely necessary; I have not knowingly, or willingly, deviated, in the least Tittle, from what appeared to me, to be the True Sense and Spirit of the Original.

The Testimonies I have placed at the Bottom of the Page, and the Scripture-References in the Margin; that so they might neither interrupt the Reader, nor yet take off

from the Beauty of the Impression: Which I hope will be found to be, for Fineness of Paper, Neatness of Types, and Elegance of Disposition; not at all inferior to any Thing of this Sort, which has appeared of late Years. The only Thing to offend the Eye is the Bulk of the Volume: But as I am likely to be most hurt by This myself; I flatter myself that I shall be forgiven this Fault: For, if I had had as strict a Regard to my own Profit and Advantage, as I have always had to the Importance of the Subjects, and the Opinion of my Subscribers; I should have brought These Sermons into a narrower Compass, and put them out of my Hands long before this Time.

The Number of Sermons is the same as was promised in the Proposals: But as some of the Subjects have been insensibly spun out to so great a Length; it was utterly impossible to treat of them all; without Giving Two Volumes for the Price of One: Which I am perfectly well convinced, my Subscribers are too generous and good to entertain a Thought of. But if any of them should not like the Volume in its present Form; and would chuse rather to have their Money returned; I do hereby engage myself to re-
turn

turn it to them, upon their Application to me : In Order, that I may leave no Room for any Possibility of Complaint ; and that my Honour may be perfectly clear in this Affair, as I trust in God, it will always be, in every Other.

The other Subjects mentioned in the Proposals, may one Time or other furnish out a Second Volume ; though I don't mean hereby to engage myself for the Publication of it : Because, This must depend upon the Reception which These Sermons meet with in the World, and some other Circumstances too much out of my Power, for me to form any Judgment of them at this Time. And Considering the vast Expence I have necessarily been at, in Publishing this Volume ; I have great Reason to fear ; That I shall be too great a Loser by This, to venture on the Publication of a Second. And had not mine Honour been engaged to my Subscribers, I should not only have repented of my first Design, but likewise have laid aside all Thoughts of Troubling the World with any Thing Serious ; when the Taste of the Age runs so much in Favour of a quite different Sort of Writing.

It may possibly be expected, that I should make some Apology for Troubling the World with a Volume of Sermons; when we have so many excellent Ones already printed, which are so little read. But when there are so many Books and Pamphlets daily published against Revealed Religion in General, and all the most Interesting and Important Doctrines of it; I think there needs very little Excuse to be made, for Saying Something in Defence of Both. And although the Learned Works of Those Great Men, who being dead, yet speak in them; do indeed render every Thing of This Sort less necessary: Yet, Considering That the great Variety of Fancies and Humours may render a different Way of Treating Subjects more useful and necessary: And That the Novelty of a Performance may sometimes recommend it, when the Merit of it would not: There is scarcely a Book published with a good Design, but what has some Degree of Use. Those who are seriously disposed, will be sure to edify by every Book that has a Religious Tendency: And should Those, who are differently inclined, chance to stumble on a well-meant Performance: They may happen to have a Serious Thought suggested to

The P R E F A C E.

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to them; which may, one Time, or Other, be farther improved.

In this Light, I desire that the following Sermons may be considered. For, they were at First composed, with a View to the Service of Religion; and preached to a very Serious, Well-Disposed Congregation in the City, at *St. Vedast*, in *Foster-Lane*; about eight Years since: Where, for two Years, I helped to supply the Place of the present Right Reverend and Worthy Bishop of *Lincoln*; whom I pray God long to preserve, a great Blessing and Ornament to his Church amongst us. And, as they were at First written, so are they now published with the same Design; and in Hopes, that they may, by God's Blessing, prove instrumental, although it be only in a low Degree; to serve the Cause of True Religion; and to fortify, in some Measure, the Minds of Those who read them, against the groundless and unreasonable Cavils and Objections of Those vain, self-conceited Men, who affect to be *wise above That which is written*.

The Doctrines of the Trinity, the Incarnation, the Necessity of Satisfaction, and our Justification by Faith in Christ, are so Essential to the very Notion of the Christian Religion, that they must all stand, or fall
a 2 together.

together. And for this Reason; I have been the more copious, not to say prolix, in Endeavouring to establish These Important Doctrines on their True Foundation; Namely, the Holy Scriptures; which are the best Rule to judge of them by. But then at the same Time that I kept close to the Scriptures; which is the indispensable Duty of every Man, that acknowledges the Divine Authority of them; I likewise endeavoured, to the Best of my small Abilities, to discover and point out the perfect Harmony and Agreement between Reason and Revelation, in These Particulars: And to make it appear, That Those Objections, which are too commonly urged against These truly Christian Doctrines; proceed rather from an undue Estimate of Human Reason; than from the genuine Dictates of it. For Reason is, in Truth, the Voice of God Himself, speaking within us: And, as it is impossible for God to contradict Himself; even so, is it equally impossible for any Revelation that comes from God, to be, in any Degree, Contradictory to Right Reason.

But still it ought to be observed; That there is a very wide Difference between our not being able to perceive the Agreement between Two Propositions in Themselves

True;

True; and our actual Perceiving an evident Disagreement and Contrariety in Them. In the former Case, The Propositions may be in Themselves True; notwithstanding that we may not be able to discover the precise Manner, wherein They agree: But in the latter, we may be infallibly assured; That they can never be shewn to consist, and agree with each other.

As a great Philosopher speaks*, “ We are,
 “ indeed, born with, or, at least, have a
 “ Power, and several Occasions to frame an
 “ Idea of a Being infinitely Perfect; and,
 “ by this Idea, we may sufficiently discri-
 “ minate the Origin of it, God, from all o-
 “ ther Objects whatever: But when we
 “ come to consider attentively, and minutely,
 “ what is contained in the Notion of Omni-
 “ potence, Omniscience, Eternity, and Those
 “ other Attributes that are all united in that
 “ great Affluence of Perfections, God; we
 “ may be sure to find, that our Faculties
 “ are exceedingly surmounted by the Vast-
 “ ness and Glory of that unlimited, and un-
 “ paralleled Object; about which, as we
 “ can discover, that it exists; and that it
 “ possesses all the Perfections we can con-

* Shaw's *Abridgment of Boyle. Things above Reason con- sidered.* Vol. 2. P. 208.

“ceive; so we may, at the same Time,
 “discern, that it must have Degrees of Per-
 “fection, which, because of the Inferiority
 “of our Nature, we are not able to com-
 “prehend.”

And again he lays it down, as a Rule of
 Judging of Things above Reason; * “That
 “a Matter of Fact, or other Proposition
 “about privileged Things, being proved by
 “Arguments competent in their Kind, we
 “ought not to deny it merely because we
 “cannot explain, or, perhaps so much as
 “conceive the *Modus* of it.”

Such a limited Capacity, as the very best
 of ours is, cannot possibly take in such a
 boundless Object as is That of God’s Nature.
 As well, and better, might such a diminutive
 Insect, as a Fly, take into its View, and
 form a proper Judgment of a large Edifice;
 and make a due Estimate of the several Di-
 mensions and Proportions of its respective
 Parts, and of the exact Symmetry of the
 Whole; as we can conceive a just and ade-
 quate Notion of the Infinite and Incompre-
 hensible Nature of God. The Faculties of
 that little Creature are, indeed, wonderfully
 disproportioned to the Huge Bulk of so large

* *Item Ibidem.* P. 214.

an Object : But still this Disproportion is not infinite. If this little Insect were endowed with a Principle of Understanding ; it might perhaps be able to make Something of a Grain of Sand, or Corn, or any other Object that was suited and proportioned to the diminutive Size of its Eye. But even then it could not tell what to make of a prodigious large Pile of Building : Because there is no Manner of Proportion between so great an Object, and the Faculty of Sight which a Fly has. For this Reason it could not receive the Image of so large an Object into its Eye. But if the Eye were enlarged to such a Degree, as to be in a good Measure proportioned to the Bulk of the Object ; then it would be able to take in the whole Building, to judge of the Symmetry and Proportion of the several Parts, and to form an Idea of the Beauty of the Whole.

The Use I would make of this Similitude is This. That there must be a Proportion between the Bulk of any Object, and the Capacity of our Faculties, before we can form to ourselves an Idea of it. This is very evident from the Use of those Artificial Glasseſ; which are so commonly made Use of, to help the Sight. They serve to bring the

Object and the Faculty of Sight to a nearer Proportion to each other. But where this Proportion cannot be brought about ; there the Object remains invisible. The Thing is, in its own Nature, always capable of being seen ; provided only that This Proportion could be come at : But wherever this Proportion is wanting, it will be always impossible for us to see it.

And as it is with our Eyes of Flesh ; so is it likewise with the Eye of the Mind. This is exactly the Case of our not being able to form to ourselves a just and adequate Conception of the Infinite and Incomprehensible Nature of the Supreme Being. There is no Proportion between the Narrowness of our Understandings, and the Immensity of God's Nature. Our Capacities are not large enough to receive and take in such a boundless Object, nor to frame a just Notion of a Being, whose Nature is infinitely above the Reach of our Comprehension. No. We can no more do it ; than the Fly above-mentioned can form to itself an adequate Idea of a Huge Pile of Building. We can indeed very readily comprehend such Things as are suited and proportioned to the diminutive Size of our Understandings ; But wherever
this

this Proportion fails us; there our Notions and Conceptions of Things must necessarily fall short of the True Nature of the Things Themselves. So long therefore as this Disproportion remains, between our narrow, limited Capacities, and the Infinite Nature of God: Just so long must we necessarily be utterly at a Loss to comprehend the Divine Nature,

The Consequence that naturally follows from hence is; That our not being able to comprehend the Great and Awful Mysteries of the Blessed Trinity, and the Incarnation, is, by no Means, a just Objection against the Doctrines of the Scriptures concerning them. These Doctrines are plainly taught in the New Testament, as I have endeavoured to make appear, in the following Discourses. Those Passages, whereby we prove These Doctrines, were understood by the Earliest and Best Christian Writers, in the same Sense as we understand them: And if there were any Doubt about the True Meaning of them; as there cannot be; when they are fairly and impartially considered; and taken in their most obvious and literal Sense, and Meaning: Yet this Circumstance alone would be sufficient to turn the Scale in Favour of These Doctrines;

Doctrines ; supposing only that all other Circumstances were equal.

Rom. xi.
36.

* St. Barnabas says, " That we have This Proof or Testimony of the Majesty, or Divinity of Christ ; That all Things were made for Him, and by Him ; To whom be Glory, Dominion, and Honour, now and for ever-more." He is the *Final*, as well as the *Efficient Cause* of all Things : And He, that is the *Final Cause* of all Things, must necessarily be God : Because, all Things are made for the Manifestation of God's Honour and Glory ; not for the Glory of any Creature. Since the Glory of a Creature can never be the Ultimate End of the Great Lord of Heaven and Earth.

† St. Clement of Rome says thus ; " My Brethren, we ought to think of Jesus Christ, as of God ; and as of the Judge of Quick and Dead. And we ought by no Means to think lightly or meanly of the *Spiritual Rock* of our Salvation : For, if we think lightly of Him, we can hope for very little from Him."

* Ἐχθρὸς οὖν περὶ τῆς μεγαλειότητος τοῦ Χριστοῦ, ὡς πάντα εἰς αὐτὸν, καὶ δι, αὐτοῦ ποιῆσαι ὃ δόξα, κράτος καὶ τιμὴ, νῦν καὶ εἰς αἰῶνας τῶν αἰώνων. S. Barn. Cath. Ep. Cap. 17.

† Ἀδελφοί, ὅπως δεῖ ἡμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ ὡς περὶ Θεοῦ, ὡς περὶ κριτῆς ζώντων καὶ νεκρῶν καὶ ὃ δεῖ ἡμᾶς μακρὰ φρονεῖν περὶ τῆς σωτηρίας ἡμῶν· ἐν τῷ γὰρ φρονεῖν ἡμᾶς μακρὰ περὶ αὐτοῦ, μακρὰ καὶ ἐλπίζομεν λαβεῖν. S. Clementis Epistola ad Corinthios Secunda. Colomesii Editio.

Meaning,

Meaning, I suppose, that if He were not God ; He could not possibly have redeemed us : Since no Creature can possibly make Satisfaction for the Sins of any other Creatures.

And * *St. Hermas* says ; “ That the Son of God was Before *Every Creature* : And, Col. i. 15. That ; He assisted in Counsel with the Father, when He made all Creatures.” Prov. viii. 22, 23, &c.

And † *St. Ignatius*, in the Beginning of the Second Century, says thus ; “ I glorify Jesus Christ, who is God ; or else, Jesus John i. 1. Christ, my God.” ‡ And again, he says, That our Lord, after his Resurrection, ate with his Disciples, as any other Man would ; although He was, at the same Time, spiri- x. 30. tually united with the Father. And he concludes his Epistle, to the Holy Martyr *Polycarp*, with these Words ; which declare the Divinity of Christ, and the Unity of the Godhead at the same Time. § “ I pray for your continual Welfare in our God, Jesus

* Filius quidem Dei omni Creaturâ antiquior est, ita ut in Consilio Patri suo adfuerit ad condendam Creaturam. *S. Hermæ Pastor. Lib. 3. Cap. 12. Ed. Oxon.*

† Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεόν. *S. Ign. ad Smyrναοὺς Epist. Cap. 1. Ed. Smithi.*

‡ Μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέκωμιεν ὡς σαρκικὰς, καὶ ὡς πνευματικῶς ἠνώμενον τῷ πατρὶ. *Idem Ibid. Cap. 3.*

§ Ἐξῆσθαι ὑμᾶς διὰ παντός ἐν Θεῷ ἡμῶν Ἰησοῦ Χριστῷ ἐννοῦμαι, ἐν ᾧ διαμένοντες ἐν ἐνότητι Θεῷ. *S. Ign. ad Polycarpum Ep. in Fine.*

Christ : In whom may you always abide, in the Unity of the Godhead." And in his Epistle to the *Ephesians*, he says, * " That our God, Jesus Christ, was conceived of the Holy Ghost, by the Virgin *Mary*, of the Seed of *David*, according to the Dispensation of God."

Now as this Holy Martyr was the Disciple of St. *John* ; if there were any Doubt to be made of Those Passages in his Gospel, which are generally used, to prove our Lord's Divinity : I think the Epistles of St. *Ignatius* are the best Commentary we can possibly have on St. *John's* Words. And no one could possibly take more Pains than St. *Ignatius* does, in every Epistle, to inculcate the Important Doctrines of our Saviour's Divinity, and his Union with God, the Father.

And the Holy *Polycarp*, in his Prayer, before his Martyrdom ; after Praising God for Esteeming him worthy to partake of the Bitter Cup of our Saviour's Passion ; concludes with this Doxology. † " For This, and

* Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς, ὁ Χριστὸς ἐκνομορήθη ὑπὸ Μαρίας, κατ' οἰκονομίαν Θεοῦ, ἐκ πνεύματος· μὲν Δαβὶδ, Πνεύματος· μὲν ἁγίου. *S. Ignatii ad Ephesios Epist. Cap. 18.*

† Διὰ τὸτο καὶ περὶ πάντων αἰνῶσι σε, εὐλογῶ σε, δοξάζω σε, σὺ τῷ αἰωνίῳ καὶ ὑπερανίῳ Ἰησοῦ Χριστοῦ, ἀγαπητῷ σε πατρί· μὴ θ' ἔσσι καὶ

and for all thy other Mercies ; I praise Thee, I bless Thee, I glorify Thee, together with the Eternal and Heavenly High-Priest, Jesus Christ, thy Beloved Son. To whom, with Thee, and the Holy Ghost, be Glory, now, and in all Ages to come, Amen."

* And the Church of *Smyrna*, of which he had been Bishop ; when it was idly suggested, That They would worship his Relicks, if they could come at them ; expressed themselves in these Words. " They little know and consider ; That we shall never be able at any Time to desert Christ, who suffered for our Salvation ; the Just for the Unjust ; nor to worship any Other, beside Him. For, we worship Him only, who is the Son of God ; and love and reverence his Martyrs, as being the Disciples and Followers of our Lord."

Neither were These the Doctrines of particular Persons only : But They were held by the Church of Christ in General ; as ap-

κ) Πνεύματι ἁγίῳ ἡ δόξα, καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας. Ἀμήν.
Ecclesiæ Smyrnensis Epistola, De S. Polycarpi Martyrio,
Cap. 14.

† Ἀγνοοῦντες ὅτι ἔτι τὸν Χριστὸν ποτε καταλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τοῦ παντός κόσμου τῶν σωζομένων σωτηρίας παρόντα, ἅμωμον ὑπὲρ ἀμαρτωλῶν, ἔτι ἑτέρον τινα σέβειν· τῆτοι μὲν γὰρ, υἱὸν ὄντα τοῦ Θεοῦ, προσκυνοῦμεν· τούτοις δὲ μάρτυρας, ὡς μαθητάς καὶ μιμητάς τοῦ Κυρίου ἀγαπῶμεν ἀξίως. *Id. Ibid. Cap. 18.*

pears,

pears, beyond all Possibility of Contradiction ; from the Imperial Edict of the Emperors *Gratian, Valentinian the Second, and Theodosius the Great* : Which they addressed to the City of *Constantinople*, in the Fourth Century ; and to most of the Great Cities, in the East ; where *Arianism* most prevailed.

Herein They give an Account of their own Faith, in These express Terms * ;
 “ We believe in the Father, Son, and Holy
 “ Ghost ; and worship One Individual Sub-
 “ stance, One Godhead, One Power, One
 “ Consubstantial Trinity, under These Three
 “ Distinct Persons. We do likewise acknow-

* Πιστεύομεν γὰρ εἰς πατέρα, καὶ υἱόν, καὶ ἅγιον πνεῦμα, μίαν ὑπόστασιν ἐν τρισὶν ὑποστάσεσι προσκυνώμεν, μίαν θεότητα, μίαν δύναμιν, τριάδα ὁμοούσιον. ἐπ' ἐσχάτων δὲ τῶν ἡμερῶν ὁμολογούμεν τὸν μονογενῆ υἱὸν τοῦ Θεοῦ, τὸν ἐκ Θεοῦ Θεόν, τὸν πρὸ αἰώνων καὶ ἀχρόνως ἐκ τοῦ πατρὸς γεννηθέντα, τὸν συναΐδιον τῷ πατρὶ, τὸν ἐξ ὧν τὰ πάντα, καὶ δι' ὧν τὰ πάντα, κατεβόησα ἐκ τῶν ἑβραίων, σαρκωθῆναι ἐκ πνεύματος ἁγίου, καὶ τῆς ἐνδόξου αἰ Παρθένου, καὶ θεοτόκου Μαρίας, καὶ ἐνανθρωπήσαι, ταυρὸν τί ὑπομείναι ταφῆναι τε καὶ ἀναστῆναι ἐν τρίτῃ ἡμέρᾳ. ἐνδὲ καὶ τὸ αὐτὸ τὰ τε θαύματα καὶ τὰ πάθη, ὥστε ἰκυσίως ὑπὸ μὲν σαρκὶ γνωσκόμεν. Οὐ γὰρ ἄλλον τὸν Θεὸν λόγον, καὶ ἄλλον τὸν Χριστὸν ἐπιτάμειν, ἀλλ' εἶνα καὶ τὸν αὐτὸν ὁμοούσιον τῷ πατρὶ κατὰ τὴν θεότητα· καὶ ὁμοούσιον ἡμῶν τὸν αὐτὸν κατὰ τὴν ἀνθρωπότητα. ἔμμεν γὰρ τριάς ἢ τριάς καὶ σαρκωθέντος τοῦ ἐνδὲ τῆς τριάδος Θεοῦ λόγου. ὅτι γὰρ τιτάρη προσωπῆς προσθῆναι ἐπιδέχεται ἡ τριάς. ΒΑΣΙΛΙΚΩΝ Liber 1. Titulus. 1. De Summâ Trinitate, ἔ Fide Catholicâ, ἔ ut nemo de eâ publicè contendere audeat. Impppp. Gratianus, Valentinianus ἔ Theodosius A. A. A. ad Populum Urbis Constantinopolitanæ. Eadem Fidei Confessio fere totidem verbis paulo infra repetitur. Sect. 8, 9.

“ ledge,

“ ledge, and confess ; That the Only-Be-
 “ gotten Son of God, who is God of God ;
 “ who was Begotten of the Father, before
 “ all Ages, and all Time ; and was like-
 “ wise Co-Eternal with the Father ; That
 “ He, *of Whom are all Things, and by Whom* Rom. xi.
 “ *are all Things* ; did, in These last Days, ^{36.}
 “ come down from Heaven ; That He was
 “ conceived of the Holy Ghost, by the
 “ Glorious Virgin *Mary*, the Mother of
 “ God ; That He was made Man, crucified
 “ and buried ; and That He rose again the
 “ Third Day. [*This we believe.*] Know-
 “ ing, that it was One, and the Same Per-
 “ son ; who wrought the Miracles, and
 “ willingly suffered so many Things in the
 “ Flesh for us. For we do not hold God
 “ the Word, to be One Person, and Christ
 “ another : But we believe in One and the
 “ Same Person ; who was of One and the
 “ Same Substance with the Father, in Re-
 “ spect of his Godhead ; and of One and
 “ the Same Substance with us, in Respect
 “ of his Manhood. For the Trinity of
 “ Persons continued still to be a Trinity of
 “ Persons, even then ; when One Person of
 “ the Trinity ; namely, God the Word,
 “ was made Flesh. For the Trinity is not
 “ capable

“capable of Receiving the Addition of a
“Fourth Person.”

And as This Monument of Antiquity, together with Those produced above, serves to shew, what was the Faith of the *Christian* Church, in General, in the Earliest Ages of it : Even so does it help us to discern the exact Agreement between the Doctrine of our own Church on this Head, in the First Article of Religion ; and the Belief of Those Primitive Christians : Who must be allowed to be the best Judges of the true Sense and Meaning of such Passages of Scripture, as are generally understood of our Lord's Divinity. And upon the Whole it appears ; That the Doctrine, which our Church teaches in This Particular ; is, in Truth, That very

Jude iii. 3,
4, 5.

Faith which was once delivered unto the Saints ; and which we ought, all of us, earnestly to contend for. Because, There are certain Men crept in unawares, who were before of old ordained to this Condemnation, ungodly Men, Turning the Grace of our God into Lasciviousness, and Denying the Only Lord God, and our Lord Jesus Christ.

And now I am Observing the exact Agreement of our Church with the Model of Antiquity ; I cannot help Taking Notice of a
Circumstance

spected by all that knew him, to preach before the Emperor *Charles the Sixth*. In a Conversation he had with the Lady above-mentioned, he had Occasion to speak of the Church of *England*; in which he expressed himself in these very Terms, allowing only for the Difference of Languages. For the *English* Words were the Lady's. He said, "That he thought there was Nothing equal
" to the Writings of the *English* Divines;
" That, for his Part, he read Nothing else;
" and That Arch-Bishop *Tillotson's* Sermons
" were his Favourite Books." This I relate with the Impartiality, and Sincerity of a Christian; and would make Oath of, at any Time; if it were either necessary, or proper. But the Gentleman's Name it is but fit to conceal; because he may still be living, and within the Reach of That Unchristian Tribunal, the Inquisition.

I have Nothing more to say concerning the Following Sermons; but That I desire they may be received with Candour and Humanity; That if any Passages therein should be thought capable of different Interpretations; they may be taken in the most favourable Sense, and Meaning; That, if there should be any Thing judged liable to Ob-
jection;

jection ; it may be looked upon, as Owing to a Mistake of Judgment, and not to any Fault in my Will ; which has always been to promote the Honour of God ; the Interests of Religion ; and the Good of Mankind : And to this End, I have always carefully endeavoured, through God's Assistance ; to obviate, and remove unjust Objections ; to maintain, and defend the Cause of Truth ; and to propagate, as far as I could, Right Notions of the Gospel-Scheme of Salvation ; which is the only sure Footing we have ; and to represent Things in such a Light as they appeared to me, to be placed in, by the Writers of the New Testament. And I pray God, to give a Blessing to these poor, weak, but at the same Time, honest and well-meant Endeavours ; That so my *Labour* may not prove to *be in vain*.

jection; it may be looked upon, as owing
to a mixture of judgment, and not to any
fault in my Will; which has always been
to promote the Honour of God, the In-
terests of Religion; and the Good of Man-
kind: And to this End, I have always con-
tinued, and shall continue, to endeavour
to obviate, and remove every Objection;
to maintain, and defend the Use of Truth;
and to propagate, as far as I could, Right
Notions of the Gospel-Scheme of Salvation;
which is the only true Religion we have;
and to represent Things in such a Light as
they appeared to me, to be placed in, by the
Writers of the New Testament. And I
pray God, to give a blessing to these poor
works, but at the same Time, honest and
well-intent Labourers; that in my La-
bour, many may be brought to Salvation.

2 E R M III
The History of the
Saviour's Life, from
his Birth to his Death
and Buriall, and his
Resurrection, and
Ascension, and his
Coming again to Judge
the World.

2 E R M IV
The History of the
Saviour's Life, from
his Birth to his Death
and Buriall, and his
Resurrection, and
Ascension, and his
Coming again to Judge
the World.

2 E R V
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E R R A T A.

In Sermon. I. Page 20. The Reference marked thus, † belongs to the M. S. in the *Vatican*. The following One, ‡ to That in Trinity-College, in *Dublin*; and the Manuscript of *Berlin* is spoken of in *Martin's Genuineness*, &c. Chap. 8. P. 123. In Page 38. after the Words, *These I take to be*, supply *the*. In Sermon. 3d. P. 74. Instead of, *Just as far it does go*, read, *Just so far as it does go*. In Sermon. 6. Line 11. for *Heads*, read *Words*. In Pages 150, 155. at the Bottom; for *Thomson's Enquiry*, read *Thompson's Enquiry*. Sermon. 7. P. 189, in the Margin, for 1 *Eph.* read 1 *Ep.* In Sermon. 8. P. 207. for, *necessary to be taken Notice in*, read, *necessary to be taken Notice of in*. Sermon. 9. P. 241. L. 7. for *Thinge*, read *Things*. Sermon. 12. P. 302. for *Θῶν* read *Θῶν*. Sermon. 14. P. 349. L. 16. for *bid* read *bidē*. Sermon. 16. p. 383. in the Note at Bottom, for *oculorum*, read *oculorum*. Sermon. 20. P. 472. for *Promoting*, read *prompting*. Sermon. 21. P. 500 for *us*, read *us*. Sermon. 22. P. 506. for *extraordinrry*, read *extraordinary*. The Reader is desired to excuse these Mistakes, which have eluded and baffled the Author's greatest Care and Exactness; likewise the mis-numbering of some of the Sermons, and Pages; and any other Slips which may have escaped Notice.

N. B. In the List of Subscribers, For John Allen, Esq; of Dale, read John Allen, Esq; of Cresselly, in Pembrokeshire. Ten Copies. *As it is in the Appendix.*

*The Doctrine of the Blessed Trinity proved,
and cleared from the Charge of Contra-
diction.*

A

S E R M O N,

PREACHED IN

The ENGLISH Chapel in VIENNA,

On Sunday, MAY 24th, N. S. 1739.

BEING

TRINITY-SUNDAY.

The Doctrine of the Holy Trinity
and Church for the Church of Christ
in the

S E R M O N

The Doctrine of the Holy Trinity
The Doctrine of the Holy Trinity

TRINITY - SUNDAY

The Doctrine of the Blessed Trinity
proved, and cleared from the
Charge of Contradiction.

I JOHN v. 7.

*For there are Three that bear Record
in Heaven, the Father, the Word,
and the Holy Ghost : and these
Three are One.*

SINCE the Genuineness of this Text of SERM.
Scripture hath been called in Question I.
by some Persons, by Reason that it is
not found in all the Manuscripts of this
Epistle ; it will be proper, in the first Place,
to endeavour, as far as in me lies, to settle
the Authority of it ; before I apply it to
the Proof of any Doctrine, or Article of
Faith. *

* For the fuller Proof of the Authentickness of this Text,
I shall beg Leave to refer the Reader to a Treatise, intituled,
The Genuineness of the Text of the first Epistle of St. John.
Chap. v. 7. *There are three in Heaven, &c.* By the Revd.
Mr. Martin, Rector of the French Church at Utrecht. And
likewise, to Two other Treatises by the same Author. The
first, *A critical Dissertation on this Text.* And the other, *An
Examination of Mr. Emlyn's Answer to it.*

SERM. Although this Verse be not found in some

I. Manuscripts of St. *John's* first Epistle, yet it is found in a great many others : And those of as good Authority, and as great Antiquity as any of them all.

THE Reason why it is not found in some antient Copies, is given us by * one of the ecclesiastical Historians ; who, speaking of the Errors of *Nestorius*, ascribes them to an immoderate Self-sufficiency, which made him think himself above consulting the

* As this Passage in *Socrates* is of so much Importance, with Respect to the Subject I am upon, I shall here give it at large in the Original.—Εγὼ δὲ ἐντυχὼν τοῖς παρὰ Νεστορίου λόγοις δοθεῖσιν, ἀγνοῶντα ἐφευρίσκω τὸν ἄνδρα.—Καὶ τὸτο πέποιθεν ὑπὸ ἀμαθίας πολλῆς. Φυσικὸς γὰρ εὐλαὸς ὢν, πεπαιδευθῆναι μὲν ἐνομίξαι τῇ δὲ ἀληθείᾳ ἀνάγωγος ἦν. Καὶ τὰς τῶν παλαιῶν ἑρμηνείαις εἰδὼς, ἀπηξίει μαθάνειν. Τυφόμενος γὰρ ὑπὸ τῆς εὐγλωττίας, ἐκ ἀκριβῶς προσέειχε τοῖς παλαιοῖς· ἀλλὰ πάλιν κρείττωνα ἐνόμιξε ἑαυτὸν. Ἀυτίκα γοῦν ἠγνόησεν ὅτι ἐν τῇ καθολικῇ Ἰωάννης γέγραπτο ἐν τοῖς παλαιοῖς ἀποστόλοις, ὅτι πᾶν πνεῦμα ὃ λέει ἰὸν Ἰησοῦν, ἀπὸ τοῦ Θεοῦ ἐκ ἑστίν. Ταύτην γὰρ τὴν διάνοιαν ἐκ τῶν παλαιῶν ἀποστόλων περιεῖλον, οἱ χωρίζοντες ἀπὸ τοῦ Ἰησοῦ οἰκονομίας ἀνθρώπων βεβλόμενοι τὴν Θεολογίαν. Διὸ καὶ οἱ παλαιοὶ ἑρμηνεύοντες αὐτὸ Ἰησοῦν ἐπεσημηνάσθησαν, ὡς ἦν ἐν ῥαδιουργήσασιν τὴν ἐπιστολήν, λέγοντες ἀπὸ τοῦ Θεοῦ ἰὸν ἀνθρώπων θελόντες. Συναντίληπται δὲ ἡ ἀνθρωπότης τῇ Θεότητι· καὶ ἐκ ἑστίν· ἑστὶν δύο, ἀλλὰ ἐν.

Socratis *Historiæ Ecclesiast.* Lib. 7. cap. 32. Edit. *Gul. Reading.*

This Testimony of *Socrates*, concerning the corrupting of the Manuscripts of St. *John's* first Epistle, by the Enemies of Christ's Divinity, is still farther corroborated by the Annotations of *Valesius* upon this Passage.

In Latinis autem exemplaribus ita habetur : *Omnis Spiritus qui confitetur Jesum Christum in carne venisse, ex Deo est ; et omnis Spiritus qui solvit Jesum, ex Deo non est.* In Græco igitur exemplari, quo usus est vetus intepres Latinus, scriptum erat, πᾶν πνεῦμα ὃ λέει ἰὸν Ἰησοῦν, ἀπὸ τοῦ Θεοῦ ἐκ ἑστίν. Prout in antiquis exemplaribus scriptum fuisse testatur *Socrates.*

Writings

Writings of the antient Interpreters ; and SERM.
 particularly, to his not knowing, That in I.
 the antient Copies of St. John's general
 Epistle, it was thus written, *Every Spirit
 that separates Jesus from God, is not of God.*

For, as the Historian observes, *They who
 were bent upon separating the Godhead from
 the human Nature of Christ, expunged this
 Passage out of the antient Copies.* Where-
 fore the old Interpreters have observed the
 same Thing, viz. *That there were some who
 had mangled and corrupted this Epistle, with
 Design to separate the Manhood of Christ
 from the Godhead.* For, says he, *The Man-
 hood is united to the Godhead ; so that they
 are no longer Two, but One.*

Those, who are never so little conversant
 in the History of the first Ages of the
 Church, cannot but know, that the *Arians*
 did, by their Address and Subtilty, frequently
 insinuate themselves into the good Opinion
 and Favour of the civil Governors. And,
 as it might naturally be expected in such
 a Case, they often did, by their artful Mis-
 representations, and groundless Calumnies,
 bring it to pass ; * that the orthodox Bishops
 were

* Κατ' αὐτὸ δὲ καὶ Παῦλος ὁ τῆς Κορινθίων πόλεως, καὶ
 Ἀσκληπας Γάζης, καὶ Μάρκελλος Ἀγχύρας τῆς μικρᾶς Γαλατίας,
 καὶ

SERM. were banished from their Dioceses. And

I. sometimes their malicious Accusations were
 of such a Nature, as to affect even the Lives
 of those who were accused by them. Nay,
 * the Historian informs us, that the Em-
 peror *Constantius* was so far wrought on by
 them, and gave such an intire Credit to their
 false Aspersions, that he was incensed be-
 yond Measure against *Athanasius* Bishop
 of *Alexandria*, and commanded him to be
 put to Death, wherever he could be found ;
 and together with him, *Theodulus* and
Olympius, Bishops of the Churches in *Thrace*.
 And, as if all this were not sufficient to sa-
 tiate their Malice ; † they did frequently
 put

καὶ Λέκιος Ἀδριανουπόλεως, ἄλλος δὲ ἄλλο κατηγορηθέντες, καὶ τῶν
 Ἐκκλησιῶν ἐξελαθέντες, ἐν τῇ βασιλευσῇ Ῥώμῃ εὐρίσκονται.

Socratis Hist. Eccles. Lib. 2. cap. 15. Videfis Lib. 1.
 cap. 27. et sequentia. Lib. 2. cap. 3. 7. 16. 27. 31. 37. 38.
 44. Lib. 4. cap. 15.

Vide etiam Sozomeni Hist. Eccles. Lib. 2. cap. 19. 28.
 Lib. 3. cap. 7. 9. 11. Lib. 5. cap. 15. Lib. 6. cap. 7.

* Τοσοῦτο δὲ ἐπικράτησε τῶν περὶ Ἀθανασίου λεγόμενα, ὥς ἡ
 αἰμίρον ὄργην ἐκπεσεῖν τὸν βασιλέα, κτελεῖσαι τε ἀναμεθεῖναι αὐτὸν,
 εἶθαι αὖν εὐρίσκοιτο. Σὺν αὐτῷ δέ, Θεόδουλον, καὶ Ὀλύμπιον, προ-
 εστῶτας ἐκκλησιῶν ἐν Θράκῃ.

Socratis Hist. Eccles. Lib. 2. cap. 26.

As the Historian observes, 'Tis then that Accusations gain
 most Credit, when the Accusers themselves are esteemed
 most worthy of it. Ἀλλὰ γὰρ ἰσχύει διαβολή, ὅταν ὁ δια-
 βάλλων ἀξιόπιστος ᾖ. Lib. 1. c. 35.

† It would be both tiresome to the Reader, and shocking
 to Humanity, to relate all those Murders and Barbarities
 which were committed by the *Arians* ; and particularly by
Macedonius

Blessed Trinity proved, &c.

7

put the poor orthodox Bishops and Christians to Death with various Kinds of Tortures. SERM. I.

Now

Macedonius the *Arian* Bishop of *Constantinople*, and *Georgius* the *Arian* Bishop of *Alexandria*; by the Emperor *Constantinus*, and his Successor in the East, the bloody Tyrant *Valens*. The first paved his Way to the See of *Constantinople*, by the Expulsion of the good Bishop *Paulus*, who was afterwards banished, and being on the Road to the Place of his Exile, he was strangled in a little Town, called *Cucusus*, in *Cappadocia*. As the Historian observes, *Macedonius* was enthroned by a military Force, and not agreeably to the Canons of the Church. For the Soldiers, imagining that the People opposed their Passage, when it was only owing to the Greatness of the Crowd, and the Narrowness of the Place, which would not suffer them to retire, fell upon them with their drawn Swords, and slew them: So that about three thousand, one hundred and fifty Persons, were either killed or trampled to Death upon this Occasion. The Reflexion which *Socrates* makes upon this melancholy Event is as follows.

In this Manner did *Macedonius* and the *Arians* get Possession of the Church, by the Slaughter of so many Men.

Οὕτω μὲν ἔν Μακεδόνης καὶ οἱ Ἀρειανοὶ, διὰ τοσούτων φόνων τῆς Ἐκκλησίας ἐκράτησαν. *Socratis Historia Eccles. Lib. 2. cap. 16.*

Καὶ πρῶτον μὲν τῆς Κωνσταντινῆς πόλεως τὸν Ἐπίσκοπον Παῦλον ἐξόριστον γένεσθαι ἐκέλευσεν, ὃν οἱ ἀπαγαγόντες ἐν Κουκουσῷ τῆς Καππαδοκίας ἀπέπνιξαν. *Cap. 26.*

Lucius, the Bishop of *Adrianople*, being bound in Chains, perished in Prison.

Λύκιος δὲ ὁ τῆς Ἀδριανουπόλεως, σιδηροδέσμιος ἐν ἑρετῇ διεφθάρη. *Ibidem.*

Socrates says, that *Macedonius* used as great Violence to force People into his Communion, as the Heathens formerly did to compel the Christians to worship their Idols. For he and his Party used all Sorts of Scourgings, and all Kinds of Punishments and Tortures. Some were punished by a Confiscation of Goods, and others with Banishment. Some died in the Midst of their Torments: and others, as they were led to Exile, were murdered on the Way. These Excesses were committed in all the Cities of the East, but most of all at *Constantinople*. This Persecution at Home, which was before short and small in Comparison, was now

SERM. Now it is easy to conceive, that these

I. inveterate Enemies to the Doctrine of the Blessed Trinity, might, whilst they were uppermost, make such an Use of their Authority as would be most conducive to their own wicked Designs. They had, without

greatly encreased upon the Elevation of *Macedonius* to the See of *Constantinople*.

But lest it should be thought, that I exaggerate and heighten Matters, I shall give it here in the Original.

Ἦν δὲ ἡ ἀνάγκη ἢ μείων, ἢς πρότερον παρέσχον οἱ τοῖς ἀγάλλμασι προσκυνεῖν ἀναγκάσαιτες. Καὶ γὰρ παντοίας αἰκίας προσέφερον, καὶ τρεβλώσεις ποικίλας, καὶ δημεύσεις χρημάτων. Ἐξορίας τι πολλοὶ ὑπεβάλλοντο. Καὶ οἱ μὲν ταῖς βασανοῖς ἐναπέθνησκον. Ὅσοι δὲ ἐφθείροντο κατὰ τὰς ἐξορίας ἀπαγόμενοι. Καὶ ταῦτα ἐγίνοντο κατὰ πάσας μὲν τὰς Ἀνατολικὰς πόλεις, ἐξαιρέτως δὲ ἐν τῇ Κωνσταντίνῃ πόλει. Τῶτον μὲν ἐν τὸν ἑμφύλιον διωγμὸν, βραχὺν ὄντα πρότερον, εἰς τὴν ἐπισκοπὴν παρελθὼν Μακεδόνιος ἤξησεν. Idem Ibidem, Cap. 27.

The Historian speaking in the next Chapter of the Excesses and Butcheries which *Georgius* and his People committed at *Alexandria*, says, That it should seem, as if they endeavoured, like *Ahab*, to root out the true Religion from the Face of the Earth.

Σπυδὴ γὰρ ἦν αὐτοῖς κατὰ τὸν Ἀχάβ εἰ δύνατον ἐξᾶραι τὴν ἀλήθειαν. Cap. 28.

The 28th Chapter of this Book is full of the Barbarities of *Macedonius* towards those who refused to communicate with him. Infomuch that it would be tiresome to recite them all. The Historian concludes his Account of them in these Words, 'These are the glorious Exploits of *Macedonius*, in Honour of the Christian Religion; namely, Murders, Fightings, Slavery, and Civil Wars.'

But as the Irony is so exceedingly bitter and severe, I shall here give it in the Original.

Τοιαῦτα μὲν ἦν τὰ Μακεδόνιος ὑπὲρ τῆς Χριστιανισμοῦ κατορθώματα, φόνοι καὶ μάχαι, καὶ ἀνδραποδισμοί, καὶ ἑμφύλιοι πόλεμοι. Idem juxta Finem.

Vide etiam Lib. 4. cap. 2. 15, 16, 17. 22. Item Sozomeni Historiæ Eccles. Lib. 4. cap. 2, 3. Lib. 6. cap. 14, 18. 19.

Doubt,

Doubt, Libraries and Manuscripts in their SERM.
Possession, and at their Mercy. And they I.

who were so fond of exercising their Power upon other Occasions, were not likely to be idle at such a Time. 'Tis rather natural to imagine, that they improved all such Opportunities, to the Advantage of that Cause, which they had so much at Heart. And we may reasonably suppose, that they used all possible Artifices, to corrupt, maim, and pervert all such Copies, or Manuscripts of the Holy Scriptures, as they had in their Power; so as might best serve to favour that Cause, which they were engaged in. And very probably they might forge other Copies, and substitute them in the Place of those that were truly genuine. And all this they might do, in order to make those Manuscripts speak their own Sense, and countenance their own erroneous Opinions, and false Doctrines. And surely, they who did not stick at aspersing the Characters, attempting the Lives, and even imbruing their Hands in the Blood of the most innocent, the greatest and best of Men, would never boggle at taking such small Liberties as these, with a few Pieces of old musty Parchment.

SERM. But whether this were the true Reason

I. of the Omission of the Words of my Text,
 in some Manuscripts of St. *John's* first Epistle, or not : Or, whether it be rather owing to the Carelessness and Mistakes of Librarians and * Transcribers, it matters not much ; since this Passage which I am now speaking to, is sufficiently proved to be genuine, from the Quotations of two celebrated Fathers of the Church, who flourished in the second and third Centuries.

* Such Omissions are very ingeniously accounted for by Mr. *Martin* ; who, speaking of the early Ages of the Church, says thus, ' Many Faults must have crept into the ' Copies which were continually dispersed for the Use of the ' Churches, and private Persons. 'Twas then a Trade to ' transcribe Books, as it is now to print them. Both learned ' and ignorant were equally employed in writing and copying : 'twas a Means of getting their Livelihood : And as ' they were more or less dexterous at it, they made their ' Profit. Every one who could write and read became his ' own Scribe for himself and Family ; no Person had the ' Inspection of his Work, or was appointed to make in it ' the necessary Corrections. Books must thus often fall into ' bad Hands, and be insensibly filled with Faults. Sometimes an ignorant Transcriber took one Word for another, ' and put that which he understood in the Place of that ' which he did not. Sometimes wearied with a Labour, ' which requires a continual Attention, he suffered Words ' to escape his Eyes and his Pen, and even Lines ; especially ' when the one began with the same Words which the other ' had ended with. Instances of these Omissions are very ' common in the ancient Manuscripts. Sometimes a Copier ' more bold than learned made Alterations in the Passage, ' where he thought the Copy which he transcribed was faulty. ' These were so many fatal Springs from whence Numbers ' of Faults arose. St. *Jerom* has specified all these Sources ' of Irregularity and Defects, in his Epistle to Pope *Damasus*. ' *Martin's* *Genuineness of the Text of the first Epistle of St. John*, &c. Chap. 5. p. 32.

* *Tertullian*, speaking of the personal Distinctions, and at the same Time of the intimate Union between Father, Son, and Holy Ghost, says thus, *Qui Tres Unum sint. Which Three are One. Non Unus*, says he; that is, not One and the same Father, considered under a Variety of Relations, with Respect to us; but, *Unum*, One and the same Thing, or One and the same Deity; as partaking alike of One and the same Divine Nature, which is alike common to the three Divine Persons. He would not change the Gender, to let us see that he spoke in the Words of the Scripture. And to explain his Meaning still farther, and to put it beyond all Doubt, that he had † this Text of *St. John's* in View, he says

* *Ita connexus Patris in Filio, & Filii in Paraclete, tres efficit coherentes, alterum ex altero. Qui Tres Unum sint, Non Unus, quomodo dictum est, Ego & Pater Unum sumus; ad Substantiae Unitatem, non ad Numeri Singularitatem. Tertullian. adversus Praxeam. C. 25. Ed. Rig.*

† The *Arians* pretend indeed, but without offering any Thing like a Reason for their confident Assertion, that *Tertullian* does in this Place only speak his own Sense, in his own Words; without any Allusion to the Words of Scripture. But any one that will but cast an Eye over this Chapter, may easily perceive at first Sight, that this Author does evidently allude and refer to other Passages of Scripture, without formally quoting Chapter and Verse. There are Instances of it in this very Chapter; and indeed every where throughout this Author. Besides, the Subject he was upon was the distinct Personality of the Son, and at the same Time,

SERM. says immediately afterwards, *Quomodo dictum*

I. *est, Ego & Pater Unum sumus; ad Substantiæ Unitatem, non ad Numeri Singularitatem.* Now the Sense of this Passage of *Tertullian*, taken all together, will run thus.
 ‘ The Father, Son, and Holy Ghost, are
 ‘ One and the same God; not One in Testi-
 ‘ mony, as bearing Witness to the same
 ‘ Thing, nor yet One Person, considered
 ‘ under different Relations, with Respect to
 ‘ us; but they are Three distinct Persons,
 ‘ subsisting in One and the same Divine Na-
 ‘ ture and Essence. And this in the same
 ‘ Manner, as our Saviour says of himself,
 ‘ *I and the Father are One*, alluding plainly
 ‘ to an Unity of Essence or Substance, and
 ‘ not to an Unity of Person.’

St. *Cyprian* says still more expressly thus,
 ‘ The Lord says, *I and the Father are One.*
 ‘ And again it is written of Father, Son,
 ‘ and Holy Ghost, *And these Three are One.*

Time, his intimate Union with the Father; and more particularly still, the Conversation which our Lord had with *Philip* on this Head, *John* iv. 18. Since therefore my Text does so plainly prove this Union, and as *Tertullian* does so very carefully confine himself to St. *John*’s Words (*Non Unus*, says he) and as the same Author plainly alludes to other Passages of Scripture, without quoting them in a formal Manner; I think I may very justly conclude, that *Tertullian* meant to quote the Words of my Text, as well as those other Passages quoted by him.

Or,

Or, as it is in the Original, * *Dicit Dominus*, SERM. I
Ego & Pater Unum sumus; & iterum de Patre, & Filio, & Spiritu Sancto, scriptum est: Et hi Tres Unum sunt. Here is St. Cyprian, Bishop of Carthage in Africa, who quotes this Text from the Holy Scriptures about the Middle of the third Century.

And about the End of the fifth Century, the African Bishops, † being required by Hunneric King of the Vandals to hold a Disputation at Carthage, concerning the Trinity; and to confirm it by Testimonies drawn from Scripture, they assembled accordingly, in Obedience to the King's Decree, above four Hundred and Sixty in Number, with Eugenius Bishop of Carthage at the Head of them. And when ‡ Cyrila,

* Sanctus Cyprianus, de Unitate Ecclesiæ. Item Epist. ad Jubaianum.

† Eugenius Carthaginis Africæ Civitatis Episcopus admonitus ab Hunnerico Vandalorum Rege Catholicæ Fidei expositionem, & maxime Verbi Homoeousii proprietatem differere, exposuit (inquit Gennadius, cap. 97.) Librum Fidei, quem per Collegas Confessionis suæ porrexit. Is autem Liber est tertius ex quinque Victoris Vitenfis. Et habetur F. 683. Maxima Bibliotheca Patrum, Tom 8, p. 633. Ed. Lugd. Vide etiam p. 682.

‡ Cyrila Videns Catholicos Episcopos ad Conflictum magis esse paratos, omnino audientiam diversis cavillationibus declinavit. Quod ante nostri providentes, libellum de Fide conscripserant, satis decenter sufficienterque conscriptum, dicentes; Si nostram Fidem cognoscere desideratis, hæc est Veritas quam tenemus. Ibid. p. 683. Deinde sequitur Fidei Professio in Libro tertio.

SERM. one of the *Arian* Party, artfully interrupted

II the Conference, and declined the Disputation under frivolous Pretences; they delivered a Confession of Faith to the Assembly, wherein the Words of my Text are particularly alledged in Defence of it, and are introduced in the following Manner.

* ‘ But that we may make it still plainer
‘ and clearer than the Light, that the Holy
‘ Ghost partakes of One and the same Divi-
‘ nity, both with the Father and the Son;
‘ it is sufficient to observe, that this is abundantly evinced from the Testimony of St
‘ *John*. For he says, that *there are Three*
‘ *that bear Record in Heaven, the Father,*
‘ *the Word, and the Holy Ghost; and these*
‘ *Three are One.*’

Now it cannot possibly be imagined, that such a Number of venerable Prelates, when they were called upon by an *Arian* Prince, to give an Account of their Faith, and to confirm it by Testimonies of Scripture; that they would, I say, presume to quote the Words of my Text as a genuine Part of

* Et ut adhuc Luce clarius unius Divinitatis esse cum Patre & Filio, Spiritum Sanctum doceamus, Johannis Evangelistæ Testimonio comprobatur. Ait namque, *Tres sunt qui testimonium perhibent in Cælo, Pater, Verbum, & Spiritus Sanctus, & hi Tres Unum sunt.* Ibid. p. 686. A.

Scripture,

Scripture, if they were not acknowledged SERM.
on all Hands to be a genuine Part of it. II

Because, if they were not truly authentick,
their Adversaries could not fail of detecting
such a Forgery, and of turning it to the
Advantage of their own Cause.

We find it quoted likewise by *Vigilius*,
Bishop of *Tapsus* in *Africa*, * who was one
of those Prelates who signed the Confession
of Faith, which was given in by *Eugenius*,
and his Brother-Bishops, in the Conference
above-mentioned.

And much about the same Time; namely
in the Beginning of the sixth Century, St.
Fulgentius, Bishop of *Russe*, in *Africa*, be-
ing likewise called upon by *Thrasimund*,
King of the *Vandals*, to defend the Catho-
lick Faith, does expressly quote this Text of
St. *John*, † in a Book which he wrote, in
Answer

* Ergo quamvis in superioribus exemplis Scripturarum
tacita sint nomina personarum, tamen unitum nomen divi-
nitatis per omnia est in his demonstratum, sicut & in hoc
exemplo veritatis in quo nomina personarum evidenter sunt
ostensa, & unitum nomen naturale clausum est declaratum,
dicente Johanne Evangelistâ in epistola suâ: Tres sunt qui
testimonium dicunt in Cælo, Pater, & Verbum, & Spiritus:
Et in Christo Jesu Unum sunt, non tamen unus est quia
non est eorum una Persona. De Unitâ Deitate Trinitatis ad
Theophilum Liber primus. Inter Opera Athenasii. Ed.
Colon. p. 552—3.

† In Patre ergo, & Filio, & Spiritu Sancto unitatem
substantiæ accipimus, personas confundere non audemus.

SERM. Answer to the Objections of the *Arians*.

I. And he likewise quotes it in a Book which he wrote on the Subject of the Trinity. *

It was likewise quoted by St. *Eucherius*, Bishop of *Lions*, who lived much about the same Time.

And it is farther observable, that the Fathers of the second Council of *Lateran*, which was held in the Beginning of the thirteenth Century, under Pope *Innocent* the

Beatus enim Apostolus Johannes testatur, dicens, *Tres sunt qui testimonium perhibent in Cælo, Pater, Verbum, & Spiritus: Et hi Tres Unum sunt.* Quod etiam beatissimus Martyr *Cyprianus* in Epistola de Unitate Ecclesiæ profitetur, &c. S. *Fulgentii* Episcopi *Ruspensis* Responso contra *Arianos*. In Fine. Inter Opera edita Parisiis, 1684.

* En habes in brevi alium esse Patrem, alium Filium, alium Spiritum Sanctum: alium & alium in Personâ; non aliud & aliud in Naturâ. Et idcirco ego, inquit, & *Pater unum sumus.* Unum ad naturam referre nos docet, sumus ad personas. Similiter & illud: *Tres sunt*, inquit, *qui testimonium dicunt in Cælo; Pater, Verbum, & Spiritus, & hi tres unum sunt*, &c. Liber de Trinitate ad Felicem Notarium. Cap. 4.

This Text is likewise found in another Book against *Pinta* an *Arian* Bishop. But as the learned Dr. *Cave* esteems it to be a spurious Performance, I shall take no farther Notice of it.

† Ad Trinitatem, in *Johannis* Epistolâ: *Tres sunt qui testimonium dant in Cælo, Pater, Verbum, & Spiritus Sanctus. Et tres sunt qui testimonium dant in terrâ, Spiritus, aqua, & sanguis.* S. *Eucherii* Episcopi *Lugdunensis* Libri *Formula* rum spiritualis Intelligentiæ. Cap. 11. De Numeris, S. 3. Bibliotheca Patrum, Tom. 6. p. 838.

The Author of a spurious Piece, intitled, *A Dispute between St. Athanasius, and Arius, in the Council of Nice*; whoever he was, does likewise urge a Part of this Verse against his Antagonist, in the following Words.

Πρὸς δὲ τοῖς πατρὶ, Ἰωάννης φάσκει, καὶ οἱ τρεῖς τὸ ἐν ἑνὶ.
Athanas. Operum, Vol. 1. p. 147.

Third,

Third, do expressly say, that this Text was SERM.
read in St. John's Epistle, and was actually I.
found in some Manuscripts in their Time.

And a * learned Critick observes hereupon ;
that there were not only Manuscripts at that
Time, in which these Words were found ;
but that this Verse was of such Authority
amongst those Fathers, that they made Use
of it to establish the most fundamental Doc-
trine of the Catholick Faith.

† And it is likewise still farther to be
remarked, that *Erasmus*, who had omitted
this

* Patres Concilii Lateranensis sub Innocentio tertio, qui
Capitulo secundo, de hoc Johannis loco sic loquuntur :
Ὅτι τρεῖς ἐν τῇ κανονικῇ τῷ Ἰωάννῃ ἐπιστολῇ ἀναγινώσκονται, ὅτι τρεῖς
ἴσιν οἱ μαρτυρεῖς ἐν ἑρανῶ, ὁ Πατήρ, Λόγος, καὶ Πνεῦμα ἅγιον· καὶ
ἔτοι οἱ τρεῖς ἐν ἑσιν. ἐνδὺς δὲ προσέθησι, Καθὼς ἐν τισὶ κώδεξιν
ἑυρίσκονται.

Ex quo hoc saltem colligitur, Codices aliquos tum tem-
poris verba hæc exhibuisse : Et quidem tantæ apud eos
auctoritatis fuisse hunc versiculum, ut eodem Caput Fidei
Catholicæ confirmatum dederint.

Millii Dissertatio in hunc locum. Editionis Kusteri. P. 581.

† Veruntamen, ne quid dissimulem, repertus est apud
Anglos Græcus codex unus, in quo habetur quod in vulgatis
deest. Scriptum est enim hunc ad modum,

Ὅτι τρεῖς ἴσιν οἱ μαρτυροῦντες ἐν τῷ ἑρανῶ, Πατήρ, Λόγος, καὶ
Πνεῦμα, καὶ ἔτοι οἱ τρεῖς ἐν ἑσιν. Καὶ τρεῖς ἴσιν μαρτυρεῖς ἐν τῇ
γῇ πνεῦμα, ὕδωρ, καὶ αἷμα ἐς τὴν μαρτυρίαν τῶν ἀνθρώπων. Quan-
quam haud scio an casu factum sit, ut hoc loco non repetatur,
quod est in Græcis nostris, καὶ οἱ τρεῖς ἐς τὸ ἐν ἑσιν. Ex hoc igitur
codice Britannico reposuimus, quod in nostris dicebatur
deesse : Ne cui sit ansa calumniandi. Tametsi suspicor co-
dicem illum ad nostros esse correctum.

—In Exemplari Constantiensi utroque, post testimonium
aquæ, sanguinis, & spiritus, adjectum erat testimonium
Patris,

SERM. this Verse in his two first Editions of the

I. New-Testament, thought fit to insert it in
 the third Edition which he published. And
 the Reason of his inserting it was, that he
 had seen a *Greek Manuscript in England*;
 in which this Text of St. *John* was found:
 Upon which Account he did not judge it
 proper to omit it in his Third Edition; left
 his Omission of it should give Occasion to
 any Persons to censure him. This Text was
 always found in this Epistle of St. *John*,
 for any Thing that appears to the contrary.

Patris, Verbi, & Spiritus, his verbis, Sicut in cælo tres sunt, Pater, Verbum, & Spiritus, & tres unum sunt. Nec erat additum, Testimonium dant, nec pronomen bi. In codice, quem exhibuit publica Bibliotheca scholæ Basileensis, non erat testimonium Spiritus, aquæ, & sanguinis.

Erasmus in locum. Operum Tom. 6. edit. Lugd. Batavorum, 1705.

Hereupon it may be remarked, that *Erasmus* intimates a Suspicion he had, that the Manuscript he saw in England had undergone some Alterations. But then it is very obvious to every one, that he assigns no Reason: And therefore it ought not to be regarded. Those who desire to be farther satisfied of the Authentickness of this Text, would do well to consult *Mill's* Prolegomena and Dissertation; *Martin* on this Subject, mentioned above; *Smith's* Dissertation; *Stillingfleet* on the Trinity, Chapter 8th; the learned Dr. *Knighi's* True Scripture Doctrine; and his True Scripture Doctrine continued; *Grabe's* Annotations on *Bull*; the ingenious Mr. *Sloss's* Sermons on the Trinity, and his Letters subjoined; and the learned Mr. Abraham Taylor's *True Scripture Doctrine of the Holy and Ever-Blessed Trinity Stated and Defended*. The Writings of these Authors on this Subject, will, I am persuaded, intirely remove all Remains of Scruple and Doubtfulness concerning this Matter, which it is possible this humble Attempt of mine may leave upon the Minds of any of my Readers.

It was always, and is still received as genuine SERM.
by the *Greek Church*. The *Latin Church* I.
has always acknowledged it to be authentick. ~

And one Thing more, and that the most remarkable of all, is, that those *Greek Manuscripts* in which this Text is not found, do likewise want several other intire Passages, in divers Places, which are yet acknowledged on all Hands to be authentick and genuine. If therefore the Omission of those other Texts, in such Manuscripts, be not thought a sufficient Reason for rejecting them : Then we may conclude, by Parity of Reason, that the Omission of this Text of *St. John* in the same Manuscripts, is by no Means a just Cause, why we should reject it from the Canon of Scripture. *

Now

* It is a very good Observation of the late Bishop of *Cork* ; ' Though we grant this Text was not quoted by the *Nicene Council* against the *Arians*, and is not found in many antient Copies. Nay, tho' we should grant, that it was not originally in this Epistle of *St. John*, it is however a good Argument for the Doctrine of the Trinity. For,

' If it was a marginal Note, and so crept into the Text, this however shews it to have been the Opinion of the most antient and primitive Christians, who put this Comment to the Text.

' If they say, this was put in by the Orthodox, it was done in Opposition to Heretics, and this was a sufficient Evidence of their firm Belief of the Doctrine of the Trinity then.

' But if this Text was expunged by the *Arians*, who, as *St. Jerome* observes of them, were remarkable for this

SERM. Now although this seventh Verse be entirely left out in some Copies of this Epistle ;
 I. yet it is found in several Manuscripts, which are of very good Note. We meet with a Part of it in * an antient *Greek* Manuscript in the *Vatican*. And we have it also in † another old valuable Manuscript in the Library of Trinity-College in *Dublin* : And likewise in ‡ another at *Berlin*.

Now let any impartial considerate Person lay all this together ; let him sum up the Evidence on both Sides, compare the Testimonies, examine them carefully, and weigh them impartially ; and then form a Judgment accordingly.

Here is a Text of Scripture, as it is supposed, which is controverted, and called in Question by some ; and as strenuously maintained, and defended by others. It is found

* Sort of fraudulent Dealing with the Scriptures, then there was a great Deal of Reason for restoring of it.

A Letter, in Answer to a Book, entitled, *Christianity not mysterious*. Page 56. 3d. Ed.

* *Vaticani antiquissimi & emendatissimi aliq. ad quos, (fidem enim eis abrogare nefas, inquit videtur) Hispani Theologi ediderunt Testamentum Complutense, in quo habetur hæc Pericope.* P. 581.

† * Father *Amelotte* (of the Oratory) says in a Note upon the Text of St. *John*, that he had seen it at *Rome*, in a very antient *Greek* Manuscript of the *Vatican* Library.

Martin's Genuineness of the Text of the First Epistle of St. John. Page 102-3.

‡ Ditto, Chap. 12. P. 157.

in some Manuscripts, and not found in others. SERM.

In some, you find a Part of it: And in o- I.

thers a Part of it is altered. Those Manuscripts in which this Text is wanting, do likewise want several other intire Passages of Scripture, which are yet acknowledged on all Hands to be authentick and genuine. You have an Ecclesiastical Historian, who quotes a Passage from the Antient Manuscripts of St. *John's* First Epistle, which is not to be found in any of those Manuscripts of this Epistle, which we have at this Day. The same Historian informs us, that *This Passage was struck out of the Antient Manuscripts by those who were desirous of separating the Godhead from The Human Nature of Christ.* And he acquaints us still farther, that The Old Interpreters had made the very same Observation, Namely, *That there were Some, who had mangled, and corrupted this Epistle, with Design to separate the Manhood of Christ from the Godhead.* This Text is quoted by several venerable Fathers of the Church, who flourished in the Second, Third, Fourth, Fifth, and Sixth Centuries. It was alledged in Defence of The Doctrine of The Trinity by near five hundred *African* Bishops, in a Confession of Faith, which

SERM. they gave in to *Hunneric*, King of the *Van-*

I. *dals* in *Africa*, towards the Close of the fifth Century; in Justification of themselves, and in Vindication of their Faith. This Text was always acknowledged, and received as genuine, by the *Latin* and *Greek* Churches. Several Churches were over-run with *Arianism*: And without Doubt, the Governors of them had Libraries and Manuscripts in their Power: And upon the Whole, we have too much Reason to believe, that the *Arians* took all such Opportunities, to corrupt and mangle those Manuscripts they had in their Keeping, so as to make them favour their own Principles. And very probably they forged other Manuscripts; and in them wilfully omitted this Verse of *St. John*, that so they might, in some Measure at least, invalidate and weaken the Authority of a Text, which was directly opposite to their false Doctrines: And which it was utterly impossible for them to evade the Force of, by any artificial and unnatural Constructions.

And there is still the more Reason to believe this, because * *St. Epiphanius* tells us, in

* Ἐτι δὲ εἰς περισσοτέραν μακίαν ἀρετῆς οἱ ἀπ' αὐτῆς μεμαθημένοι, καὶ ὁ τῶν διαδόχων Εὐνομὸς τις ψευδύμως καλούμενος, ἐν τῷ δευτέρῳ περιὼν τῷ βίῳ, μέγα κακὸν τὸ ληψίμα' ἀναβαπλίσκει γὰρ τὸν

in his History of the *Eunomians*, or *Ano-SERM.*
mœans, as they are sometimes called, that I.
they had the Presumption even to alter the
very Form of Baptism itself; because it af-
fords such strong Proofs for the Divinity of
the Son, and of the Holy Ghost.

Taking it now for granted, that what is
here alledged in Defence of this Text is
abundantly sufficient to outweigh all that is,
or can be said against its Authority, I hope,
I may now take the Liberty, to discourse to
you upon these Words of the Apostle,

*For there are Three that bear Record in
Heaven, the Father, the Word, and the Holy
Ghost, and these Three are One.*

In speaking farther to them, I shall

I.

Prove the Doctrine of the Blessed Trinity
from the Holy Scriptures.

II.

I shall shew, that the Incomprehensibility
of this awful and venerable Mystery is by
no Means a sufficient Objection against the
Doctrine of the Trinity.

ἡδὴ βασιλοῦσας, ὡς μόνον τὰς ἀπὸ ὀρθοδόξων πρὸς αὐτὸν ἐρχομένους,
καὶ αἱρέσεων, ἀλλὰ καὶ τὰς ἀπ' αὐτῶν τῶν Ἀρειανῶν. Ἀναβαπτίζῃ δὲ
αὐτοὺς εἰς ὄνομα Θεοῦ αἰκίσου, καὶ εἰς ὄνομα Ἰησοῦ κεκρισμένου, καὶ εἰς
ὄνομα Πνεύματος ἁγίου, καὶ ὑπὸ τῷ κεκρισμένῳ Ἰησοῦ κτισθέντος.
Epiphanius Hær. 79. Sub Finem. Ed. Col.

SERM.

And,

III.

I.

I shall make a few Observations upon the
 Whole, and then conclude.

I.

I shall prove the Doctrine of the Blessed Trinity from the Holy Scriptures.

Admitting the Words of my Text to be a genuine Part of Scripture, as I flatter myself, they do by this Time appear to you all to be; we have in them an incontestable and irrefragable Proof for this venerable and important Doctrine. But even if there were no such Text as this in the New-Testament, yet it were abundantly easy to prove this fundamental Article of our Faith, to the Satisfaction of all ingenuous unprejudiced Minds.

For in the first Place, it is sufficiently plain and clear from the very Form of Baptism. When our Lord commissions and commands his Apostles, to proselyte, or to make Disciples of all Nations, he delivers himself in these very magnificent and lofty Terms, *All Power is given to me in Heaven and in Earth. Go ye therefore and teach, (or disciple) all Nations, baptizing them in the Name of the Father, and of the Son,*
and

Matt.

xxviii. 18,

19, 20.

Blessed Trinity proved, &c.

25

and of the Holy Ghost. Teaching them to SERM.
observe all Things, whatsoever I have com- I.
manded you : And lo, I am with you alway,
even unto the End of the World.

Is this, do you think the Language of a Creature ? Is *All Power in Heaven, and in Earth*, to be lodged in such Hands ? Or, if we could suppose it possible for it to be lodged there ; would it be possible for any finite Being to execute and discharge so weighty a Trust ? This be far, very far from any of us to conceive ! Neither can we suppose, it would have been any extraordinary Consolation, or Encouragement to the Apostles, to engage in so difficult and hazardous an Undertaking, as that of converting an ignorant, a bigotted, and a wicked World to the Faith of Christ ; if they had thought, that the Person, who was to assist them in this very unpromising and dangerous Enterprize, were himself no more than a Creature. If a Creature could continue with them *always, even unto the End of the World* : Yet alas ! What would all this signify ? He would be but a Creature still. And as such, he must necessarily be unequal to what he undertook.

But

SERM. But if we suppose him God equal with
 I. the Father ; if we suppose him, * *by the*
 ~~~~~ *Necessity of his Nature*, partaking of the  
 same

\* What I mean by this Expression, will best be understood, by observing what the learned Dr. Clarke says of *The true Notion of Self-Existence, or Necessary Existence.*—‘ Since it is absolutely impossible but there must be Somewhat Self-Existent ; *i. e.* which exists by the Necessity of its own Nature ; ’tis plain, that *That Necessity* cannot be a Necessity consequent upon any foregoing Supposition, (because Nothing can be Antecedent to that which is Self-Existent, no not its own *Will*, so as to be the Cause or Ground of its own Existence) but it must be a Necessity *absolutely such* in its own Nature. Now a Necessity, not *relatively* or *consequentially*, but *absolutely such* in its own Nature ; is nothing else, but its being a plain Impossibility or implying a Contradiction to suppose the contrary. For Instance : The Relation of Equality between twice two and four, is an absolute Necessity ; only because it is an immediate Contradiction in Terms to suppose them unequal. This is the only Idea we can frame of an absolute Necessity ; and to use the Word in any other Sense, seems to be using it without any Signification.’

Clarke’s Demonstration of the Being and Attributes of God. Prop. 3d. Cor. 1. Ninth Edit.

And again, The same Author says to this Purpose, ‘ What ever has Necessity of Existence, cannot possibly, in any Conception whatsoever be supposed away.’ Answer to the First Letter. P. 466.

Or, to express the same Thing in other Words. I think, This Word Necessity, when it is used in this Metaphysical Sense, ought always to be understood with Respect to the Narrowness of our Capacities, the Scantiness of our Understandings, and our very imperfect and inadequate Manner of conceiving of *The First Cause* of all Things. That is to say, The Supreme Being must *necessarily* have existed from all Eternity. Otherwise, neither He himself, nor any other Being, could ever have existed at all. It must *necessarily* be so ; it could not *possibly be otherwise*. Neither is it possible for us to conceive *otherwise* of this Matter. This, I take it, is the true Meaning of these Expressions, *Necessity of Nature*, *Necessity of Existence*, and so forth. And when I make Use of the same Way of speaking, with Respect to the Son’s partaking

same Divine Power, and the same Divine SERM.  
 Perfections with the Father ; and if we sup- I.  
 pose, that the Executive Part of this Divine  
 Power was by the Consent of the Father  
 and the Holy Ghost freely devolved upon  
*The Word made Flesh*, and now risen in  
 Triumph from the Dead ; and this in Con-  
 sideration of what he had undertaken and  
 fulfilled, of what he had done and suffered,  
 and now actually finished and accomplished,  
 in Order to the Redemption and Recovery  
 of a degenerate and lost World ; then in-  
 deed, in this View of Things, we shall dis-  
 cern a peculiar Beauty and Energy of Ex-  
 pression in these Words of our Blessed Sa-

partaking of the same Divine Power and Perfections with the  
*Father*, my Meaning is this, *viz.* That Those Personal  
 Distinctions in the Godhead, (which are, in Condescension to  
 the Weakness of our limited Capacities, imperfectly adum-  
 brated and shadowed out to us under the faint Images or Re-  
 semblances of a *Father*, a *Son*, and a most pure and *Holy*  
*Spirit*, proceeding from both ;) I say, Those Personal Dis-  
 tinctions in the Godhead are founded upon, and naturally result  
 from, some internal Necessity in the very Essence and Nature  
 of the Godhead itself. That is to say, *The Son*, and *The Holy*  
*Ghost* do not derive their Being from the Good-Will and  
 Pleasure of *The Father* ; but do in some Way and Manner,  
*to us unknown*, as *naturally* and *necessarily* proceed from him, as  
 Light and Heat flow from the Sun. And as the Sun cannot  
 possibly exist, without sending forth Light and Heat, so nei-  
 ther could *The Father* have existed, either from Eternity ;  
 or, to speak as a Man, at any Time, without those essential  
 and inseparable Emanations of the Divine Nature, which we  
 express by those inadequate Expressions and Terms of *Son*  
 and *Holy Ghost*.

viour,



SERM. viour, *All Power is given to me in Heaven*

I: *and in Earth.* And they will be found to contain the most illustrious Proof of our Lord's Divinity, and likewise the strongest and most powerful Encouragement to the Apostles, to proceed with the warmest and most active Zeal, with the utmost Vigour and Diligence, and with the most undaunted Courage, and unshaken Resolution, in the faithful Discharge of this truly important and Divine Commission.

And if we consider farther the Nature and Design of Baptism, it will furnish us with another Proof of the Doctrine of the Blessed Trinity. Baptism then is the Taking us into Covenant with God. It is a cancelling of that Bill of Attainder which was against us, and a releasing us from that Obligation to Punishment, which we before lay under; and a Re-Admission of us into that State of Sonship and Capacity of Happiness, which was by the Transgression of our First-Parents unhappily forfeited and lost. 'For

Eph. ii. 3. 'being by Nature born in Sin, and *the Children of Wrath*, we are hereby made the 'Children of Grace.' Hereby the Spiritual Charter of our Salvation is renewed, and restored to us again; and we are through  
God's

God's Mercy in Christ, re-instated in all the **SERM.**  
Original Privileges of our Nature. Herein **I.**  
we receive the Spirit of Adoption, whereby **Rom. viii.**  
we cry, *Abba, Father.* Or, as the same **15.**  
Apostle elsewhere expresses it, *We are all* **Gal. iii.**  
*the Children of God by Faith in Christ Jesus.* **26, 27.**  
*For as many of us as have been baptized into*  
*Christ, have put on Christ.* Or, as St. John **i. 12.**  
speaks, *As many as received him, to them*  
*gave he Power to become the Sons of God,*  
*even to them that believe on his Name.*

This is the great and sovereign Virtue  
of those salutary Waters of Baptism. These  
are the inestimable Privileges of our New-  
Birth. And as these Privileges are in them-  
selves the most extraordinary, so are they  
likewise the most extraordinary Marks and  
\* Proofs of a Divine Power and Authority  
in

\* The very learned and worthy Dr. *Waterland* observes,  
with great Acuteness and Solidity of Judgment, that 'The  
' Nations were to be baptised in the Name of Three Persons,  
' in the same Manner, and therefore, very probably, in the  
' same Sense, as in the Name of One. Whatever Honour,  
' Reverence, or Regard is paid to the *Father*, in this solemn  
' Rite of Initiation, the same may reasonably be supposed to  
' be paid to all Three. Is he recognized as the Object of  
' Worship? So are the other two Persons likewise. Is he  
' God and Lord over us? So are They. Are we his Sub-  
' jects, Servants, Soldiers listed under him? So are we  
' equally listed under all. Are we hereby regenerated, and  
' made the Temple of God the Father? So are we also re-  
' generated unto the other two Persons, and are likewise  
' made

SERM. in them from whom they are derived. Now

I. as these Blessings are promised in the Name of the Son, and of the Holy Ghost, as well as in the Name of the Father ; it follows very plainly, that the Son and Holy Ghost must be God equally with the Father, because none but God has it in his Power, to communicate and impart these Blessings unto Men. As the Scribe at *Capernaum* said, Mark. ii. *Who can forgive Sins, but God only ?* And 7. who indeed should or can *forgive* them, but he alone who has it in his Power to punish them ? And our Lord himself says, *That Luke xxiv Repentance and Remission of Sins should be 47. preached in his Name, among all Nations.*

Is it, do you think, for a Creature, to forgive Offences committed against his Crea-

\* made the Temple of the Son, and of the Holy Ghost.  
 \* For, what good Reason can be given, why the same outward Act, respecting all the Three, shall not carry with it the same Import and Significancy ? Or, if there be any Doubt or Question what it signifies, how can we better resolve it than from what is clear and plain, so far as respects the Father ; inferring it of the other two Persons, from Analogy, and Parity of Circumstances ?

Sermons at Lady *Moyer's* Lecture. Sermon 8th. P. 293-4. Second Ed.

Again,—‘ Nothing can appear more unreasonable or unnatural, than to suppose, that God and two *Creatures* are here joined together in this so solemn Rite of Initiation into a new *Religion*, into the Service of the *Living God*, in Opposition to all Creature-Worship. Acts xiv. 15. Rom. i. 25.’ Idem ibidem.

tor ?



tor? It were Blasphemy to think it. Or, SERM.  
can a Creature bestow upon us the greatest I.  
Blessings we are capable of receiving? It  
cannot be. For it is God only, who is the  
Author and Giver of *every good and perfect* James  
*Gift.* i. 17.

If the Son and Holy Ghost were not God equally with the Father, the Form of Baptism would not have run, as it does now, in the Name of Three Persons; without any other Mark of Distinction, than what arises from Priority of Order. If the Son and Holy Ghost were not God, then the Father would, and ought to have been evidently distinguished, and plainly set forth as God; and the Son and Holy Ghost would have been as plainly characterised and distinguished as Creatures. Because it were a Thing of the most dangerous and dreadful Consequence, to set the Father, Son, and Holy Ghost upon an equal Footing, if they had not been all Three equally and alike God. This would have been, to lay a Stumbling-Block in the Way of Christians in all Ages; to draw them aside from the Worship of *the only true God*; to set up Two Rival Deities in Competition with him; nay to put Two of his Creatures upon a Foot  
of

SERM. of Equality with him ; and to give Occasion

I. to the most dangerous Idolatry. But it were impossible, that the meek and humble, the Holy and good Jesus should ever entertain a Thought of this Kind, or attempt a Thing of this Sort. And therefore we may very safely conclude from the Form of Baptism only, that the Son and Holy Ghost are both of them God, equally with the Father.

Another Argument that serves to prove the Doctrine of the Blessed Trinity is, That St. *Paul* begins and concludes most of his Epistles with a Salutation in the Form of a Prayer or a Benediction : In which he wishes the Churches *Grace and Peace from God the Father, and from the Lord Jesus Christ*. And in the Conclusion of his second Epistle to the *Corinthians* he does, in their Behalf, invoke the Three sacred Persons in the Blessed Trinity for all spiritual Blessings.

<sup>2</sup> Cor. xiii. *The Grace of the Lord Jesus Christ, and the*  
 14. *Love of God, and the Communion of the Holy Ghost be with you all. Amen.*

Now these are certainly the greatest Blessings which Man can either pray for, or receive ; and which God himself can possibly bestow upon him. And since these Blessings were to be derived upon the *Corinthian Christians*,

Christians, and the other Churches of the SERM.  
Saints, from Jesus Christ, and from the I.  
Holy Ghost, as well as from God the Fa-  
ther : The Consequence is, that the Son and  
Holy Ghost must be God equally with the  
Father ; because no One, but God, has it  
in his Power to bestow these Blessings, which  
are the Prerogative of the Divine Majesty:

Neither is it to be conceived, that the  
Apostle would join two Creatures with the  
Supreme God, in such \* a solemn Invoca-  
tion for the greatest of all Blessings ; nay,  
that he should set the Name of one of God's  
Creatures before the Name of the most High  
God himself. Would not this be, in Effect,  
to teach the Christians of all Ages and Na-  
tions, to withdraw their Trust and Confi-  
dence from That God, in whom alone they  
*lived, and moved, and had their Being ; and*

\* It is the Observation of an Eminent Prelate, that ' This  
' is expressed as a Wish, and not in the Nature of a Prayer,  
' as the common Salutations are : But here Three great  
' Blessings are wished to them, as from Three Fountains,  
' which imports, that they are Three different Persons, and  
' yet equal : For tho', in Order the Father is first, and is  
' generally put first ; yet here Christ is first named, which  
' seems to be a strange reversing of Things, if they are not  
' equal as to their Essence, or Substance. It is true, the second  
' is not named here *The Father*, as elsewhere, but only *God* ;  
' yet since he is mentioned as distinct from Christ and the  
' Holy Ghost, it must be understood of the *Father* ; for  
' when the *Father* is named with *Christ*, sometimes he is  
' called *God* simply, and sometimes *God the Father*. ' *Burnet*  
on the 39 Articles. Art. 1. Page 39. Fourth Edition.



SERM. to repose and place it principally in Two

I. Creatures of his own making? Could any

~ Thing be a more outrageous Insult upon the Divine Majesty, or a more shocking Indignity to the great Lord of Heaven and Earth; excepting That of *David's Fool*, who *said in his Heart, There is no God!*

Upon the Whole then, we may justly conclude from this Passage, \* as *Theophylact* observes upon the Place, That *St. Paul* does here particularly and fully enumerate the Three Divine Persons in the Godhead. And this, as it should seem, lest his Omission of the *Holy Ghost*, in the Beginning of his Epistles, should tempt any Persons to doubt of, or to deny his Divinity.

It is still farther observable, That what is, in this Epistle to the *Corinthians*, called *The Grace of our Lord Jesus Christ*, is, in *St. Paul's Epistle to Titus*, called *The Grace of God which bringeth Salvation*. And surely, the Apostle would never jumble and confound Things of such Importance in this Manner; nor express himself so indiscriminately as he does, when he speaks of *The Grace of our Lord Jesus Christ*, and *The Grace of God*; if *Jesus Christ* were not God

Chap. iii.  
ver. 11.

\* Πᾶς δὲ εἰσιν οἱ τὸ Πνεῦμα ἀδελφεύς, διότι μὴ ἐν ἀρχῇ τῶν ἐπιστολῶν αὐτὸ τίθισιν; ἰδὲ γὰρ τίθει, καὶ ἡ τριὰς σοὶ ἀπηριθμημένης ὑπὸ τοῦ Παύλου ἀπηριθμηται. *Theophylact in locum.* Ed. Lond.

equally

equally with the Father. And to let *Titus* SERM. I.  
 see, that he meant to inculcate the important  
 Doctrine of Christ's Divinity, he calls the  
 Doctrine of Christ, *The Doctrine of God* in  
 the foregoing Verses, where he directs him, Ver. 8,  
 to exhort Servants, by their Obedience, Hu- 9, 10.  
 mility, Diligence and Fidelity unto their own  
 Masters, \* to adorn the Doctrine of God their  
 Saviour

\* The learned Dr. Clarke is pleased to observe, \* That in  
 the first Epistle to Timothy, and this to Titus, God the Father  
 ' is frequently (what the Son no where is) stiled, God our  
 ' Saviour; (as also Luke i. 46, 47. My Soul doth magnify the  
 ' Lord, and my Spirit hath rejoiced in God my Saviour;) and  
 ' sometimes in the very same Sentence, wherein he is joined  
 ' with, and distinguished from, our Lord Jesus Christ: As  
 ' Chap. i. 1. God our Saviour, and the Lord Jesus Christ. And  
 ' Tit. iii. 4, 6. God our Saviour, —through Jesus Christ our  
 ' Saviour.' Scripture Doctrine, Part. 1. Chap. 1. Sect. 2.  
 N<sup>o</sup> 244. Second Ed.

In the first Place, I shall beg Leave to observe, in Answer  
 to what the Dr. remarks, that his Instance from St. Luke is  
 not full to the Purpose it is brought for. Because, The  
 Messiah not being yet born, nor his Divinity as yet sufficiently  
 declared, his Character could not be fully known: And con-  
 sequently, no Conclusion can be fairly drawn from hence in  
 Disproof of his Divinity. As to the other Instances which  
 the Dr. alledges, I grant they are generally meant of the  
 Father. But when he asserts, that *the Son is no where stiled,*  
*God our Saviour*, I must beg Leave to assert, that he is ex-  
 pressly stiled so by St. Paul; and this twice running in the  
 second Chapter of his Epistle to Titus. And I trust, that I  
 have abundantly proved this Assertion above. But even ad-  
 mitting, that the Son were not in those Passages meant to be  
 set forth to us under the Title of *God our Saviour*, yet I can  
 by no Means admit the Consequence which the Dr. would  
 willingly draw from hence; and which he seems to insinuate,  
 and to point out to his Readers. If God the Father be sup-  
 posed to be always intended under this Title, it must be by  
 Way of Eminence, as being the Fountain or Root of the  
 Trinity, but not by Way of Exclusion to the Son. For al-

SERM. *Saviour in all Things.* And for their En-

I. *couragement to do so, he says farther ; that*  
*they,*

though the Father be frequently stiled *God our Saviour*, yet is the Son as often characterised by this Title of *Saviour*. Witness, the Doctor's own Instance, *Jesus Christ our Saviour*. In the 4th Chap. ver. 10. The Apostle speaks thus, *We trust in the Living God, who is THE SAVIOUR of all Men.* A very remarkable Passage this ! Again, 2 Tim. i. 10. *Is now made manifest by the appearing of OUR SAVIOUR JESUS CHRIST.* And again, Tit. i. 4. *And the Lord Jesus Christ OUR SAVIOUR.* ii. 13. *And OUR SAVIOUR Jesus Christ.* And once more, iii. 6. *Which he shed on us abundantly through Jesus Christ OUR SAVIOUR.* Now, from these several Passages, and the Dr's Instances taken all together, it appears ; that Two Persons are here characterised under the Title of SAVIOUR. Now we must either suppose that there are Two SAVIOURS, or else only one SAVIOUR. If we suppose, that there are Two SAVIOURS, we contradict the Scripture, which tells us, that *there is no Salvation in any other ; but in Jesus Christ alone.* That, *there is none other Name under Heaven given among Men, whereby we must be saved,* Acts iv. 12. If we allow, that there is only One SAVIOUR, then Jesus Christ must necessarily be included in this Idea of SAVIOUR ; because this was to be the distinguishing Character of the Messiah, as the Angel declared to Joseph before his Birth. *Thou shalt call his Name Jesus : For he shall SAVE his People from their Sins,* Matt. i. 21. 'Tis certain, that God the Father is stiled by the Apostle, *God our Saviour*. And the Reason of it may be this. That it was God the Father who first projected the Grand Scheme of Man's Redemption ; as it is intimated to us by our Lord himself, *John iii. 16.* where he says, *That God so loved the World, that he gave his only begotten Son, &c.* And St. Paul to the same Purpose, Tit. iii. 4. *After that the Kindness and Love of God our SAVIOUR towards Man appeared, &c.* Or else, as I observed before, The Father may be so stiled, with Respect to that Priority of Order which subsists in the Divine OEconomy. But although *The Father* may upon these Accounts be supposed to be stiled, in a special Manner, *God our Saviour* ; yet it must be acknowledged, that this Character of SAVIOUR is still more particularly descriptive of the Messiah. And it should seem, that the Reason why it is indifferently applied to the *Father*, and the *Son*,  
is,



they, together with all those that profess to SERM.  
believe in Christ, should constantly look for I.  
*that Blessed Hope, and the glorious Appearing* Ver. 13.  
*of The Great God, and our Saviour Jesus*  
*Christ :*

is, because *Father* and *Son* are both equally and alike concerned in the Redemption of Mankind ; and are both equally and alike God. And the Reason, why our Blessed Saviour may be contradistinguished from God the Father, by the peculiar Stile and Title of *Our Lord Jesus Christ*, may be this. That as our Salvation depended, not only upon *The Word's* being God, but likewise upon *The Word's* being made *Flesh*, and dwelling among us, it might be necessary to set him forth to us under some peculiar Character, which might include in it the Idea of the Godhead united to the Human Nature, in Order to accomplish the great Work of our Redemption. This Character is that awful and adorable one, of *The Word*, or *Son of God*, taking our Nature upon him, and now becoming God-Man ; dwelling among us, and fulfilling all Righteousness ; and at Length giving his Life a Ransom for us all ; by suffering and dying in our Stead ; and having hereby fully satisfied the Divine Justice for the Sins of Men, now rising again for our Justification, ascending into Heaven, sitting down at the Right Hand of God, and there making continual Intercession for us.

This I take to be the true Import of that peculiar Stile and Title of *Our Lord Jesus Christ*, which is so commonly given to our Blessed Saviour in the New Testament, as being most expressive of that Dominion and Authority which was bestowed upon the God-Man Christ Jesus, in Consideration of what he did and suffered for our Salvation. Thus much is plainly declared by St. Paul in these Words, *For to this End Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* Rom. xiv. 9. Thus St. Peter tells the Jews, that God had made that same Jesus whom they had crucified, both Lord and Christ. Acts ii. 36. And afterwards preaching to Cornelius, he says of Jesus Christ, that He is Lord of all. x. 36. And in like Manner, the Apostle to the Corinthians, 1 Ep. viii. 6. says thus, *To us there is but one God, the Father, and one Lord Jesus Christ.* And again, Eph. iv. 5, 6. *One Lord, one Faith, one Baptism, one God and Father of all.* And St. John in his Revelation, xvii. 14. speaking of the Lamb, says, *He is Lord of Lords, and King of Kings.*

SERM. *Christ*: Who gave himself for us. Now

I. that *Jesus Christ* was the Person characterised

From the Whole I would observe, that our Blessed Saviour being Man as well as God; and our Redemption depending upon *the Word* or *Son of God's* being *made Flesh*, and taking our Nature upon him, it was highly necessary, and strictly proper to set him forth to us under a complex Character, which might include in it the Idea of the Godhead united to the Human Nature, and at the same Time suggest unto us that wonderful Display of the Divine Wisdom and Goodness, whereby this Deliverance was effected and accomplished. This Character is that awful and adorable one of *Our Lord Jesus Christ*. It is no wonder therefore, that our Lord so often speaks of himself as *the Son of Man*, or that St. Paul does so evidently distinguish him from the Father by this Character of *the Man Christ Jesus*, when he says, *There is one God, and one Mediator between God and Man, the Man Christ Jesus.* 1 Tim. ii. 5. For as it was *the Man Christ Jesus* who was appointed *Mediator between God and Man*, it was very natural for our Lord to speak of himself, and for his Apostles to speak of him in his Human Capacity. And as it was *the Man Christ Jesus* that gave his Life a Ransom for Sin, nothing could be more natural, than that The Scripture should throughout distinguish *Christ*, who was the great Propitiatory Sacrifice, from *God the Father*, to whom this Sacrifice was offered *through the Eternal Spirit*.

This then is abundantly sufficient to account for that Distinction which the Scriptures make between him, and *God the Father*. When therefore our Lord says, *My Father is greater than I*. When he calls him his *God*, and so forth; all such Texts must be understood Of his Human Nature, Of *The Son of Man*, Of *The Man Christ Jesus*; and not Of his Divine Nature, Of the Eternal Word, or Son of God. And when our Lord seems to refer every Thing to *the Glory of God the Father*; we should consider that this was in Effect to glorify himself; because it was the Father's Authority which was to give a Sanction to his own. These I take to be true Reasons, why the Scriptures do so frequently make a Distinction between *God the Father*, and *the Lord Jesus Christ*. And if the learned Doctor had attended to the Reasons of this necessary Distinction, he would not have wrested those Texts of Scripture, which relate only to *the Man Christ Jesus*, as he so frequently and evidently does in his *Scripture Doctrine*, to such a Sense, as they were not originally designed to convey.

here

here by the Title of *God their Saviour*, is SERM.  
 probable from hence, that the *Doctrines* of I.  
 the Gospel are the *Doctrines* of *Jesus Christ*,  
 and not the *Doctrines* of *God the Father* :  
 Because it was *Jesus Christ* that revealed and  
 delivered them to the World. As the A-  
 postle observes, *God's Purpose of saving us*, 1 Tim. i. 9, 10.  
*His Grace which was given us in Christ Jesus,*  
*before the World began, is now made manifest*  
*to us, and to all the World, by the Appear-*  
*ing of our Saviour Jesus Christ, who hath*  
*abolished Death, and brought Life and Im-*  
*mortality to Light through the Gospel.*

And again, That *Jesus Christ* was the  
*Great God*, whose glorious *Coming* and *Ap-*  
*pearance* they were taught to look for, is very  
 probable from hence ; That they were not  
 to expect The *Coming* and *Appearance* of  
 Two different Persons ; but only the *Coming*  
 and *Appearance* of our Lord *Jesus Christ*.  
 Our Lord himself had declared, That *the* John vi.  
*Father had committed all Judgment unto the* <sup>22.</sup>  
*Son.* And *St. Paul* says, *When Christ who* Col. iii. 4.  
*is our Life shall appear, then ye also shall ap-*  
*pear with him in Glory.* How then can the  
 Apostle be supposed to speak of the *Coming*  
 and *Appearance* of two different Persons ?  
 And then more especially when it is con-  
 sidered,



SERM. sidered, that the same Person who was to

I. appear, is here said to have given himself for  
us. And it may be observed farther, That

<sup>a</sup> Matt.

xxiv. 30.

<sup>b</sup> 2 Theff.

xvii. 10.

<sup>c</sup> 2 Pet. iii.

10. 12.

Coming. <sup>a</sup> And <sup>b</sup> St Paul and <sup>c</sup> St. Peter speak of no other Coming, than of his Coming to take Vengeance on the *Jewish* Nation for rejecting the Messiah, and *crucifying the Lord of Glory*; and of his Coming afterwards to judge the World at the last Day.

Another Proof of the Doctrine of the  
<sup>d</sup> Rev. i. 4. Blessed Trinity may be drawn from <sup>d</sup> St. John's Address to *the Seven Churches of Asia*, where he wishes them, *Grace and Peace from him which is, and which was, and which is to come; and from \* The Seven Spirits which are before his Throne; and from Jesus Christ.* As I observed before, with Respect to St. Paul's Salutation to those Churches, to whom his Epistles were directed, These Blessings of *Grace and Peace* are the Gift of God alone.

\* A late very learned and worthy Divine of our Church, says, That this Phrase of *The Seven Spirits* "is a mystical Expression to denote the Holy Ghost; a Thing not to be wondered at in a Book that is all over mysterious. It cannot therefore denote a Multiplicity of Persons, but of Gifts, Graces, or Operations in the same Person: And if it be asked, why the Number *Seven* should be specified rather than any other; the Answer is. That this Number had a mystical Signification among the *Jews*, and is elsewhere so used in this very Book." Trapp's Doctrine of the Trinity. Page 27.

If therefore they are derived from *The Seven Spirits before the Throne* of God the Father; it must follow, that this Phrase of *The Seven Spirits* denotes The Holy Ghost; and likewise proves that the Holy Ghost is God.

These being all the Passages in the New Testament which do fully, and evidently evince the Truth of this important Doctrine of the Blessed Trinity, taken conjointly and all together; I ought now in strict Propriety to lay before you the Principal Texts of Scripture, which serve to prove the Divinity of the *Son*, and of the *Holy Ghost* separately and distinctly. But with Respect to the Divinity of our Blessed Saviour, as it is the great Corner-Stone of the Christian Scheme; and together with the Doctrines of Christ's Satisfaction, our Justification through him, the Godhead of the Holy Ghost, and the *Sanctification* of our *Spirits unto Obedience*, by him; I say, since these Doctrines are the very Foundation of the Christian Dispensation, I shall make the first of them, our Lord's Divinity, the Subject of \* a particular Discourse. At this Time therefore, I shall lay before you such Texts only, as prove the Divinity of the Holy Ghost, separately from

\* See Sermon 4th.

That

SERM. That of the other Persons in the Blessed  
I. Trinity.

~ The most remarkable Text of Scripture which serves to prove the Divinity of the Blessed Spirit separately is, That which we meet with in the History of *Ananias and Sapphira*. But Peter said, *Ananias, why hath Satan filled thine Heart, to lie to the Holy Ghost, and to keep back Part of the Price of the Land. Whiles it remained, was it not thine own? And after it was sold, was it not in thine own Power? Why hast thou conceived this Thing in thine Heart? Thou hast not lied unto Men, but unto God.*

Acts v.  
4. 5.

In vain do the *Arians* and *Socinians* endeavour to evade the Force of this Text. In vain do they pretend, \* That no more is meant by it, than that *Ananias* might be said to lie unto God, because he sought to impose upon the Apostles, who were inspired by God. And in vain do they endeavour to justify this Interpretation, by observing, That the *Jews* were in like Manner said to murmur against God; because they murmured against *Moses and Aaron* who acted by God's Commission; and likewise by observing, That those that despised the Apostles, despised not

\* See *Whitby* on the Place.



them only, but Jesus Christ, and God *that* SERM.  
*sent him.* I.

These Observations are so far from being of any Service to their Cause, that they make directly against it. For Nothing surely can be plainer than this. If those that *murmured against Moses and Aaron, murmured against God, because they murmured against them that acted by God's Commission; then the Consequence is, That if Ananias lied unto God, when he lied unto the Apostles, the Holy Ghost must undoubtedly be God. Because, The Apostles were at that Time filled with The Holy Ghost, and acted under his Commission, and by his immediate Influence and Direction.*

So delusive and fallacious are all Arguments drawn from Instances pretended to be parallel, when they are not truly parallel and correspondent in all their Circumstances!

The Account which our Blessed Saviour gives us of the Sin against the Holy Ghost, affords us another Proof of his Divinity. These are his Words, *All Manner of Sin and* Matt. xii.  
*Blasphemy shall be forgiven unto Men: But* <sup>31.</sup>  
*the Blasphemy against the Holy Ghost shall not be forgiven unto Men.* Now as *the Blasphemy against The Holy Ghost* is here mentioned as  
being

SERM. being distinct from *Blasphemy* against *The*

I. *Father*, and from *Blasphemy* against *The Son*;

we have in these Words a Substantial Proof of the Personality of the Blessed Spirit, and likewise another cogent Argument in Support of his Divinity. Because, if he were not God, as well as *The Father*, and *the Son*; the *Blasphemy* against him could not be unpardonable: Since no Offence, committed against a Creature, can be unpardonable; much less can it be more unpardonable than an Offence committed against the Father, and against the Son.

But farther, another irrefragable Argument in Defence of the Holy Ghost's Divinity may be drawn from these Words of St.

1 Cor. ii.  
10, 11.

*Paul, The Spirit searcheth all Things, yea the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? Even so the Things of God, knoweth no Man, but the Spirit of God. As if he had said, Whatsoever God the Father knoweth, That The Spirit of God knoweth likewise; as being himself also God, equally with the Father. That this is fairly implied in these Words, is evident from these two Things. First, The Spirit is said, to search all Things, yea the*

*the deep Things of God,* Now the Notion of **SERM.**

Searching cannot properly be applied to God the Father; since no One can well be said to search his own Mind (except it be in the Way of Recollection) but rather to be conscious or privy to the Workings of it. That is, to have an intuitive simple View of what passes in it. But this is altogether different from the Notion of *Searching* or investigating; which implies sounding, sifting, fathoming or exploring. And again, This appears Secondly, from the Nature of the Comparison which the Apostle makes Use of. *What Man*, says he, *knoweth the Things of a Man*, &c. As the Workings of any Man's Mind cannot be known to any other Person; but are known only to the Man himself, *i. e.* to his own Spirit, which is an essential Part of the Man: Even so, *The Things of God*, Those Things which pass in the Mind of the Supreme Being, if I may so speak, cannot be known by any other Being, but are perceived only by God himself. That is, by the Father, the Son, and the Holy Ghost, who do all Three subsist in One and the same Divine Nature and Essence; and by Consequence must have, if I may use such an Expression, a Sort of Mutual



SERM. tual Consciousness of what passes in the Mind

I. of each other. *I speak as a Man*, but with the profoundest Reverence, as well knowing, That if I speak at all of God and Divine Things, it must be in very \* inadequate Terms.

Another Proof of the Holy Ghost's Divinity is found in these Words of St. Paul,

1 Cor. iii. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him shall God destroy: For the Temple of God is holy, which Temple ye are.* Here, the Apostle says, That Christians *are the Temple of God*: And the Reason he gives for saying so is, because *the Spirit of God dwelleth in*

\* The very ingenious Mr. *Locke*, who is the great Oracle of Human Reason, expresses himself on this Subject as follows. 'Whatever Things were discovered to St. Paul, when he was wrapped up into the third Heaven; whatever new Ideas his Mind there received, all the Description he can make to others of that Place, is only this, That there are such Things, as *Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive.* And, supposing God should discover to any One, supernaturally, a Species of Creatures inhabiting, for Example, *Jupiter, or Saturn*, (for that it is possible there may be such no Body can deny) which had six Senses; and imprint on his Mind the Ideas conveyed to theirs, by that sixth Sense; he could no more, by Words, produce in the Minds of other Men those Ideas, imprinted by that sixth Sense; than one of us could convey the Idea of any Colour, by the Sounds of Words, into a Man, who having the other four Senses perfect, had always totally wanted the Fifth of Seeing.' Essay concerning Human Understanding. Book 4. Chap. 18. Fourth Ed.

them. Then he says again, *The Temple of* SERM.  
*God is holy, which Temple ye are.* 'Tis plain I.  
 then, That the *Bodies of Christians are The*  
*Temple of God*; and 'tis as plain, that the  
 only Thing which makes them his *Temple*,  
 is the Inhabitation, or In-dwelling of *The*  
*Spirit of God*. For as the constant Residence  
 of the *Schechinah*, or glorious Appearance  
 in the First Temple made that, in a more  
 peculiar Manner, *The Temple of the Lord*:  
 Even so, in Allusion to this, the Apostle  
 teaches us, that The Holy Ghost by dwell-  
 ing in the Hearts of all faithful Christians,  
 makes their Bodies, in a more especial Man-  
 ner, *The Temple of God*. Because, he, who  
 does thus dwell in them, is Himself God,  
 equal with the Father, and the Son. If the  
 Holy Ghost were a Creature; his dwelling  
 in them could never make their Bodies *The*  
*Temple of God*. They would in this Case be  
 no more than *The Temple of a Creature*.  
 And yet St. Paul himself calls them, *The*  
*Temple of the Holy Ghost*. *Know ye not, that* 1 Cor. vi.  
*your Body is the Temple of the Holy Ghost,* 19.  
*which is in you?* Now we know very well,  
 that the Scriptures would never speak of a  
*Temple* belonging to a Creature. All *Temples*  
 either are, or else ought to be dedicated to  
 the

SERM. the Supreme God, and to him only ; as being

I. in the very Notion of the Thing, intended  
 ~~~~~ for his Worship, and his Service. And it is  
 equally certain, That the same Temple can
 never be dedicated to God, and to One of
 his Creatures at the same Time. This were
 the most palpable Absurdity. This were to
 defeat that very End, which is supposed to be
 promoted by such a Dedication. Because,
 it were to rob God of his Honour, and to
 give Part of it to One of his Creatures, at
 the same Time that the Honour of the most
 High God was pretended to be most con-
 sulted and advanced. Upon the whole then ;
 from the Apostle's calling the Bodies of
 Christians in one Place, *The Temple of God* ;
 and in another, *The Temple of the Holy Ghost*,
 we may fairly conclude, that *The Holy Ghost*
 is God : Because it were Blasphemy to call
The Temple of God, *The Temple of a Crea-*
ture.

The Divinity of the Holy Ghost might be
 still farther evinced from those Divine Attri-
 butes, those incommunicable Perfections of
 the Deity, which are every where in Scrip-
 ture ascribed to him. But this were almost
 an endless Task ; and I persuade myself,
 That those Passages of Scripture already al-
 ledged

ledged to this Purpose, are abundantly sufficient to establish this important Doctrine. SERM. I.

For which Reason I ought now, in the second Place, to shew,

II.

That the Incomprehensibility of this awful and venerable Mystery is by no Means a solid and sufficient Objection against the Doctrine of the Blessed Trinity.

But not having Time for this at present, I must beg Leave to defer it to the next Opportunity.

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is due, all Honour, Praise, Might, Majesty and Dominion, in all Churches of the Saints, now and for evermore. Amen.

To shew, That the Incomprehensibility of
this awful and venerable Mystery is by no

And

my, from the Holy Scriptures.
To prove the Doctrine of The Blessed Tri-

gled.

And in speaking farther to them, I pro-

Part of this Epistle.

appear, that they are in Truth a genuine
the Authority of the Text, and to make it

I observed in the first place, that the
Nay the Doctrine on these Words, I shew

and God the Holy Ghost, the second, as is
and the Holy Ghost, the third, as is

Now to God the Father, God the Son,
and the Father, the Word,

that there are three distinct persons

but not having Time for this in detail, I
Doctrine of the Holy Trinity.

and maintaining the same against the

The Doctrine of the Blessed Trinity.

terly, no full Objection against the

The Incomprehensibility of the Mys-

ledged to the Trinity, are abundantly in
I

The Incomprehensibility of the Myf-
tery, no juſt Objection againſt the
Doctrine of the Bleſſed Trinity.

I JOHN V. 7.

*For there are Three that bear Record
in Heaven, the Father, the Word,
and the Holy Ghoſt : and theſe
Three are One.*

IN my laſt Diſcourſe on theſe Words, I SERM.
endeavour'd in the Firſt Place, to ſettle II.
the Authority of the Text ; and to make it
appear, that they are in Truth a genuine
Part of this Epistle.

And in ſpeaking farther to them, I pro-
poſed,

I, To prove the Doctrine of The Bleſſed Tri-
nity, from the Holy Scriptures,

And II.

To ſhew, That the Incomprehensibility of
this awful and venerable Myſtery, is by no

SERM. Means a sufficient Objection against the Doctrine of the Scriptures concerning it.

II.

And

III.

To make some Observations upon the Whole.

The First of these Heads I have already gone through.

And I come now in the Second Place to shew,

II.

That the Incomprehensibility of this awful and venerable Mystery is no sufficient Objection against the Doctrine of the Scriptures concerning it.

We are obliged to admit a great many Things, which we cannot possibly comprehend. We are forced to acknowledge the Being of a God; and yet we cannot possibly form to ourselves any just Notion or Conception of him. The Nature of the Deity is every Way as much above the Level of our Understandings, as the Mystery of the Blessed Trinity. We can no more comprehend the Nature or Essence of the Divine Being subsisting only in One Person, than we can comprehend the Manner, in which Three distinct Persons partake of one and the same Divine Nature and Essence.

If

If therefore our not being able to comprehend the Manner of God's Existence, be no sufficient Argument against the Being of a God; it will follow from hence, that our not being able to comprehend the Mystery of the Blessed Trinity is by no Means a sufficient Objection against the Doctrine of the Scriptures concerning it.

Now it is certain, that those Attributes of the Deity, Eternity, Omnipresence and Omniscience are as hard to be conceived as any Part of Revealed Religion.

We cannot possibly comprehend, how the Supreme Being has existed from all Eternity, without any Beginning of his Existence; nor how it is possible for him to exist to all Eternity, without ever coming to an End of it. And yet we are sure, that God must have existed from all Eternity; or else he could never have existed at all. Because, it were an Absurdity to suppose, that he could have given Being to himself: For then we must suppose him to B E, and not to B E, at the same Time, which is a Contradiction. And again, to suppose that he derived his Being from any other, is equally a Contradiction to the Notion of a First Cause; the Existence of which is absolutely necessary to
E 3 the

SERM. the Being of all other Things. *From the*

II. *Things that are made* therefore we justly infer the absolute Necessity, and the actual Existence of Some First Cause, which has, and must necessarily have existed, from all Eternity. And whatever be the Grounds of this Necessity of Existence, the same Grounds must necessarily continue to be the Foundation of his Existence to all Eternity.

Neither is it possible for us to conceive, how after Millions of Millions of Ages to come, the Duration of God's Existence should be of no larger Extent, than it was in Millions of Ages past. 'Tis true, longer and shorter are used to denote relative Ideas, which regard only this present System of Things, and the Motions and Revolutions of the heavenly Bodies, with Respect to us. But still, low and inadequate as these Ideas are, we have no other Conception of Eternity, but as we conceive it under the Notion of a Succession of the Parts of Time, which we multiply as far as ever our Thoughts can carry us, till at last we lose ourselves in the great Abyfs.

In like Manner, we have no distinct Notion ; nay, not even the least tolerable Conception of God's Immenfity or Omniprefence.

sence. We cannot possibly conceive how any Being can be here, and there, and every where, at the same Time; how he can be actually and intimately present in all Places at once. We can have no Conception of Omnipresence, without the Notion of Parts extended to all the individual Portions of Space. But if any Being were infinitely extended to all the individual Portions of Space, That Being must necessarily occupy every Part of Space, so as to leave no Room for any Thing else. But Right Reason will not suffer us to apply to the Supreme Being our Ideas or Notions of Extension, and of Parts: Because it assures us, that the Deity cannot have Parts, nor Extension, which implies Parts; but that He is a simple, uncompounded, unextended Substance. And yet this same Reason assures us, that God is, and must necessarily be essentially, and intimately present every where.

Now what is to be said in this Case? Must we deny the Omnipresence of God? Or, must we ascribe Parts and Extension unto him? No. We must neither affirm the One, nor deny the Other. Our not being able to conceive Omnipresence, without Extension of Parts, is no solid Objection

SERM. against it. Because, where Things have not
 II. at any Time fallen under the Notice of our
 Senses, it is impossible for us in our present
 State, to have any Notions or Conceptions of
 them, any otherwise than by Analogy :
 That is, by comparing them with such
 Things, as have at one Time or other, made
 some Impressions upon our Senses.

Therefore since all created Beings must in
 their own Nature, be finite, and circum-
 scribed within some certain Limits or Bounds ;
 and since they can be present only in one de-
 terminate Portion of Space at the same
 Time ; it is not to be wondered at, that we
 have but very imperfect and gross Concep-
 tions of God's Omnipresence ; because there
 is Nothing in the Powers of any Created
 Beings which bears the least Resemblance
 to it.

But further, The Omniscience of God is
 altogether as much above the Reach of our
 Comprehension as the Mystery of the Blessed
 Trinity. It is not possible for us to conceive,
 how God himself should * foresee such E-
 vents

The ingenious Mr. *Law* expresses himself on this Subject
 as follows. ' Tho', we cannot perhaps determine the pre-
 cise Manner of God's knowing the free Acts of Men, yet
 ' we are certain that he does and must always know them :
 ' Since otherwise he would know many Things now which
 ' he

vents as depend upon the Will of his Free SERM.
Creatures. All such Events are, and must II.

be

he did not know once, and consequently his Omniscience or infinite Knowledge would receive Addition from Events, (which as we have made appear in R. I.) is contrary to the true Notion of Infinity. This general Argument drawn from God's infinite or perfect Knowledge, seems to me the only one which can come near to a Proof that he must always have a compleat and equal Knowledge of such Actions as are in themselves absolutely contingent, as all those evidently are which depend upon the Free-Will of the Creature. These Actions (as we formerly observed) may properly be called *Future* with Respect to us or other Men, and the Knowledge of them in the same Respect be styled *Fore-Knowledge*. But with Regard to the Deity, whose Existence and Attributes can have no Relation to Time, *i. e.* to which Nothing can be at a Distance; I think the Expression is absurd; and we must necessarily either admit the fore-mentioned Absurdity of supposing his Knowledge limited, or else allow, that all Things are at all Times equally in his View; and consequently that Knowledge, as in him, hath nothing to do with *fore* and *after*.

If we admit this Notion of Things being always present to God, tho' successive to us, which seems to be the only Way of conceiving how Contingencies can possibly be Objects of any Knowledge; if this, I say, be allowed, then all Things, Actions, &c. which can properly be said to exist, will be equally proper Objects of God's Knowledge, since he is hereby supposed, not to know them *in fieri*, or in *their Cause*; but in *Esse*, or in their *actual Existence*. Which at the same Time gives us the *Medium* of their being knowable, *viz.* their real Existence; and makes it as easy for us to imagine how God should always know them, as how we should ever know a Thing when it is immediately presented to us. Translation of *King's Origin of Evil*. Chap. 5. Sect. 5. Subsect. 3. Notes P. 440. Third Edit.

See also Arch-Bishop King's Sermon, intitled, *Divine Predestination and Foreknowledge consistent with the Freedom of Man's Will*.

Also Clarke's Demonstration of the Being and Attributes of God. Prop. 10th, Page 103, &c. Ninth Edit. where he admirably

SERM. be in their own Nature precarious and con-

II. tingent: And how That which is thus precarious and contingent in its own Nature, can be certainly and infallibly foreseen and foreknown, we cannot possibly comprehend. But still, that God does foresee and foreknow, how his Creatures will behave in such and such Circumstances, and how they will turn out upon the Whole, is abundantly evident from this single Consideration.

Before God made the World, and before he brought the First Man into Being, he must necessarily have foreseen, and infallibly foreknown, How this Man, and all his Descendants would turn out. Whether they would make a right Use of those Talents, of those Advantages and Opportunities, which he was about to give them: Or, whether they would pervert and abuse them to the Purposes of Sin and Folly. Unless God had in his infinite Wisdom foreseen and foreknown all This, He could not possibly have known whether more Good or more Evil would arise out of That System of

admirably well proves the *Possibility of Liberty*, and the Consistency of it with the *Certainty of the Divine Prescience*.

Likewise Dr. John Clarke's Origin of Evil.

Boyle's Lectures. 3d. Vol. Fol. Page 259.

Also Wollaston's Religion of Nature delineated, Sect. 5. Prop. 18. Page 99. &c. Sixth Edit.

Things,

Things, which he was about to introduce **SERM.**
into Being. But to suppose that God should **II**
form a Design to make a New World, and
to bring numberless Myriads of Creatures
into Being, without knowing beforehand
what he was going about, and what would
be the Effects and Consequences of such a
Creation; This, I say, were the greatest
Imputation upon the Divine Wisdom and
Goodness. If therefore the Divine Wisdom
could not have been justified in such a Crea-
tion; and if it were a Slur upon the Majesty
of Heaven, to suppose that it should exert
its Almighty Power, as it were, at Adven-
tures, and without any previous Knowledge
of all the Consequences of such an incon-
siderate Measure; then we may safely con-
clude, That God must have certainly fore-
seen, and infallibly foreknown, what Use his
Creatures would make of that Freedom of
Will, and Liberty of Action, which he, in
his great Wisdom and Goodness, thought fit
to endue them with.

The Consequence I would draw from
hence is, That if we are obliged to admit
the Certainty of the Divine Prescience, and
at the same Time the Free-Agency of Man:
If we cannot clearly reconcile these Facts to
the

SERM. the Principles of Human Reason ; nor comprehend how the Fore-Knowledge of God can consist with the precarious and contingent Behaviour of his Free Creatures : If these Things, I say, are nevertheless true, although we cannot possibly comprehend them ; then it will follow, by Parity of Reason, That our not being able to comprehend the Mystery of the Blessed Trinity is no solid Objection against it.

But to illustrate this Matter a little farther.

Let us only represent to our Minds the Case of a Man who was born blind ; and let us suppose some Person to talk to him of a *Fifth Sense*, which enables us to judge of the Distance of Bodies ; and to perceive their several Figures, Colours, Dimensions and Proportions, and a great many other Things, too tedious to enumerate. Now it would certainly be very *Incomprehensible* to This blind Man, how any Persons could receive any Sensations or Perceptions, but by the Organs of Hearing, Feeling, Tasting or Smelling. This *Fifth Sense* of Seeing, as it is called, would seem a very odd, unintelligible Thing to him. And should the same Person expatiate on the Pleasures and Advantages of Sight ; and speak to him, in the best

best Manner he could, of the Charms and SERM.
Beauties arising from the just Proportions and II
Arrangements of Objects ; of Symmetry 
and Order ; of gay Colours, fine Prospects,
delightful Landshapes, and so forth : The
best Representations and the finest Descrip-
tions which he could possibly make of all
these Things, would seem at best to this
poor Blind Man, as so much Jargon or
Words without Meaning, of which he could
not form to himself any the least Notion or
Conception,

The Inference I would make from hence
is, That we cannot possibly comprehend the
Mystery of The Blessed Trinity, because it
does not come within the Reach of our
Senses ; and because there is nothing here
below capable of furnishing us with any
tolerable Resemblance of this very awful and
adorable Mystery. But still this is no suffi-
cient Reason for our rejecting the Doctrines
of the Holy Scriptures concerning it. This
would be just as unreasonable in us, as it
would be in the Blind Man above-mentioned,
to insist upon it, That there is no such Im-
pression made upon the Imagination of Man,
as That which we call the Perception of
Colours, only because He himself is not con-
scious of any such Sensation,

But

SERM. But farther, There are several Appearances

II. in the Natural World, which the greatest
 Philosophers cannot sufficiently account for.
 They cannot give us a satisfactory Explication of the Properties of the Loadstone, the Electricity of Bodies, nor even of the Nature of Substance itself: Which has puzzled * some very learned Heads to such a Degree, as to tempt them to deny its very Existence.

Neither can we tell, how These Souls and Bodies of ours are united together; nor how it is, that they act upon each other by Turns: How a single Act of Thought should influence a large System of Matter, and put it into Motion; nor how it should direct this Motion as it pleases, and stop it at Will: Nor yet can we tell, how such a brisk and active Substance, as the Soul of Man is, should be shackled and fettered to such a Degree, as to depend upon the Machine of the Body, for the Exercise of its Faculties: And according to the State and Temper which This is in, to be either more or less clogged and checked in its Operations. It was therefore with the greatest Reason, That the Psalmist did, in the deepest Sense of God's

* See *Berkley's Principles of Human Knowledge, passim.*

Omniscience,

Omniscience, and in a Fit of Holy Astonish-
 ment, upon the Survey and Contemplation
 of the surprising Structure of the Human
 Frame, break out into this rapturous Excla-
 mation, as most expressive of the Sense he
 had of God's Omniscience, and his Depen-
 dence upon the Divine Wisdom, and Power,
 and Goodness, for the Creation and Preser-
 vation of his Being. *I will give Thanks unto*
thee, for I am fearfully and wonderfully made:
Marvellous are thy Works, and that my Soul
knoweth right well.

SERM.
 II.

Psa.
 cxxxix.
 13.

In this imperfect State of Things, our
 Understandings are circumscribed within very
 narrow Bounds: And when we have run to
 the farthest Extent of our short Tether, we
 must stop, whether we will or no. Because,
 God has set Bounds unto our Understandings,
 as well as unto the Sea; beyond which they
 cannot pass: And he has in Effect, said unto
 Man, Hitherto shall thy Discoveries reach,
 and no farther; and here shall thy restless
 Curiosity be staid. Therefore it were vain
 and presumptuous to imagine, That a finite
 Understanding can thoroughly comprehend
 the Nature of an infinite God: Or, That
 Human Knowledge is commensurate with
 all Truths, Human and Divine.

Now

SERM. Now since the Senses are the only Inlets

II. of Perception; since we can have no Ideas

but such as we receive from the Impressions which outward Objects make upon our Senses; and as *no Man hath seen God at any Time*; it plainly follows, that we cannot possibly have any Notion or Conception of him, but by Analogy. That is, by transferring the Ideas which we have of sensible Objects, and of the Natural Powers of the Human Mind, and of the Moral Excellencies of Man, and applying them unto God.

Thus we have an Idea of Three Men, who are Three individual Persons, separate and distinct from each other, who yet partake of the same Human Nature. This Idea or Notion of Three distinct Persons we transfer and apply to the Deity. And accordingly we say, That there are Three Persons in the Godhead, which are perfectly distinguished from each Other, by some Personal Characters essential to the Divine Nature: But still that they subsist in One and the same Nature and Essence; that they are intimately and inseparably united together, are all acted by the same Divine Will; and are all Three equally and alike God.

This

This is what we call Analogy; which is **SERM 2**
 no more, than comparing or resembling **III**
 Things Divine to Things Human. 'Tis
 true, the Comparison is very faint and im-
 perfect; and falls infinitely short of That
 which is intended to be represented to us by
 it. But still we are forced to take up with
 it, such as it is: For there is no other Simi-
 litude, which can give us a better Conception
 of this awful and adorable Mystery. And,
 as I said before, there is no other Method of
 conceiving Things Divine, than by compa-
 ring them with Things Human. We have
 no Ideas but such as we receive through the
 Mediation and Interposition of our Senses;
 we have never seen God at any Time; and
 there is Nothing in this World capable of
 furnishing us with any tolerable Resemblance
 of this Divine Mystery. For which Rea-
 sons, we must be contented to conceive of
 the Divine Nature under these imperfect Re-
 semblances, or not at all: Because there is
 no Possibility of forming to ourselves any
 Conceptions of it, in any other Manner that
 we know of.

From all this, it does, I think, very
 plainly follow, That * our not being able to
 compre-

* The ingenious Mr. Locke speaks to this Purpose, like a
 very wise and good Man. If by this Enquiry into the
 F Nature

SERM. comprehend the Mystery of the Blessed

II. Trinity, is by no Means a sufficient Ob-

Nature of the Understanding, I can discover the Powers thereof; how far they reach, to what Things they are in any Degree proportionate, and where they fail us; I suppose it may be of Use to prevail with the busy Mind of Man, to be more cautious in meddling with Things exceeding its Comprehension; to stop when it is at the utmost Extent of its Tether; and to sit down in a quiet Ignorance of those Things, which, upon Examination, are found to be beyond the Reach of our Capacities. We should not then perhaps be so forward, out of Affectation of Universal Knowledge, to raise Questions, and perplex ourselves and others with Disputes about Things, to which our Understandings are not suited; and of which we cannot frame in our Minds any clear or distinct Perceptions, or whereof (as it has perhaps too often happened) we have not any Notions at all. If we can find out, how far the Understanding can extend its View; how far it has Faculties to attain Certainty; and in what Cases it can only judge and guess, we may learn to content ourselves with what is attainable by us in this State. *Introduction to the Essay,*

Sec. 4.

Again, 'If we will disbelieve every Thing, because we cannot certainly know all Things; we shall do much what as wisely as he, who would not use his Legs, but sit still and perish, because he had no Wings to fly.' *Idem ibidem,*

Sec. 5.

Once more, 'Thus Men, extending their Enquiries beyond their Capacities, and letting their Thoughts wander into those Depths where they can find no sure Footing; 'tis no Wonder that they raise Questions, and multiply Disputes, which never come to any clear Resolution, are proper only to continue and increase their Doubts, and to confirm them at last in perfect Scepticism. Whereas, were the Capacities of our Understandings well considered, the Extent of our Knowledge once discovered, and the Horizon found, which sets the Bounds between the enlightened and dark Parts of Things, between *what is*, and *what is not comprehensible* by us; Men would perhaps with less Scruple, acquiesce in the avowed Ignorance of the one, and employ their Thoughts and Discourse with more Advantage and Satisfaction in the other.' *Id. ib. Sec. 7.*

jection

jection against the Doctrine of the Holy **SERM.**
 Scriptures concerning It. or Because, we are **II.**

no more able to comprehend a great many
 other Things, which we are nevertheless
 forced to own and acknowledge.

This being the Case, I should now in the
 Third and last Place,

III.
 Make some suitable Observations upon the
 Whole.

But the present Time not being sufficient
 for this Purpose, I shall, with God's Leave,
 do this the next Opportunity.

And now, To God The Father, God
 the Son, and God The Holy Ghost, be as-
 cribed all Honour, Glory, Might, Majesty
 and Dominion, now and for ever. Amen.

Once more, These Men, extending their Enquiries be-
 yond their Capacities, and letting their Thoughts wander
 into those Depths where they can find no true footing,
 are no Wonder that they raise Questions, and multiply Di-
 putes, which never come to any clear Resolution, and
 proper only to continue and increase their Doubts, and to
 render them still in perplexity. **F**
 The Extent of our Knowledge once discovered, and the Horizon
 found, which sets the Bounds between the enlightened
 and dark Parts of Things, between what is, and what is
 not comprehensible by us; Men would perhaps with less
 scruple, acquiesce in the avowed Ignorance of the one,
 and employ their Thoughts and Discourse with more Ad-
 vantage and Satisfaction in the other.

III

To prove the Doctrine of the Blessed Trinity
from the Holy Scriptures.

mine of the Scriptures concerning it
Means a sufficient Objection against the Doc-
trine of the awful and venerable Mystery is by no
To show, That the incomprehensibility of

Whole.
To make some Observations upon the
III
And

(69)
The Doctrine of the Blessed Tri-
nity cleared from the Charge of
Contradiction.

I JOHN V. 7.
*For there are Three that bear Record
in Heaven, the Father, the Word,
and the Holy Ghost : and these
Three are One.*

IN my two last Discourses on these Words **SERM.**
I proposed doing these Three Things. **III.**

I.
To prove the Doctrine of the Blessed Trinity
from the Holy Scriptures.

II.
To shew, That the Incomprehensibility of
this awful and venerable Mystery is by no
Means a sufficient Objection against the Doc-
trine of the Scriptures concerning it.

III.
And
To make some Observations upon the
Whole.

SERM. The Two First of these Heads I made the

III. Subjects of the Two foregoing Discourses.

And I come now in the Third and last Place.

III.

To make some Observations upon the Whole.

First then, I must observe, That every Revelation which comes from God has an undoubted Claim to our Assent. If we are thoroughly convinced that it comes from him, we are indispensably obliged to believe it, in all its Parts. Whatever Doctrine does plainly appear to be therein contained, and to be sufficiently and fully revealed, and declared unto us, is a proper Object of our Faith: And provided only, that we rightly understand the genuine Import and the true Meaning of it, we are under the strictest Obligations, and the firmest Ties of Conscience, and of Duty; to assent unto it, and to embrace it. From hence then it will undeniably follow, That if the Doctrine of the Blessed Trinity be sufficiently and fully revealed to us in the Holy Scriptures; if the Divinity of the Son, and Holy Ghost, be therein plainly declared, and clearly set forth unto us; and if we are fully assured, that
we

cleared from the Charge of Contradiction.

21.

we understand all such Passages, as declare SERMON
their Divinity, in their only true Sense and III
proper Meaning; then it will be our Duty to

believe this important Article of our Faith,
notwithstanding any Difficulties which it
may seem at first Sight to be clogged with.
For as a celebrated Author expresses it, *

‘ Whatever God hath revealed, is certainly
‘ true; no Doubt can be made of it. —

‘ Whatsoever is Divine Revelation, ought
‘ to over-rule all our Opinions, Prejudices,
‘ and Interests, and hath a Right to be re-
‘ ceived with full Assent. Such a Submission

‘ as this, of our Reason to Faith, takes not
‘ away the Land-Marks of Knowledge.

‘ This shakes not the Foundations of Reason,
‘ but leaves us that Use of our Faculties, for
‘ which they were given us.’

And we may observe farther, That what-
ever Difficulties seem to attend this Doctrine
of the Trinity, arise chiefly from these two
Things. That is, from the Narrowness of
our Capacities; or else, from our Misappre-
hensions concerning this Article; or else,
perhaps, from both. The first of these
Points I have spoken to at large, under my
my last Head of Discourse.

*Locke's Essay, Book 4. Chap. 18. Sect. 10. Fourth
Ed. Fol.*

SERM. And with Respect to the Second, I must
 III. now observe, That the greatest Part of those
 Cavils, which have been so unjustly urged
 against this truly important Article of the
 Christian Faith, have arisen from the not
 making a due Distinction between the Doc-
 trine of the Trinity, and the Mystery of the
 Trinity. And for Want of observing this
 necessary Distinction it is, that the *Arians* do
 so often, and so groundlessly charge us with
 believing Things contradictory to Reason.

The Mystery of the Trinity is, it must be
 owned, utterly inconceivable by us, as to the
 Modus or Manner of the Thing, as it is in
 itself. This has not as yet been revealed unto
 us; and for this Reason we are not required,
 nor obliged to believe any Thing concerning
 it. But as to the Reality or Certainty of the
 Thing; namely, That there is a Trinity of
 Persons in One and the same Divine Nature
 and Essence; That Father, Son, and Holy
 Ghost are inseparably united together in the
 same Divine Substance; and do in Conse-
 quence hereof necessarily partake of One
 and the same Godhead, of the same Power,
 and the same Eternity, may be fully and
 abundantly proved by most certain Warrants
 of Holy Scripture. And as this Point is
 clearly

cleared from the Charge of Contradiction.

73

clearly and plainly taught us in the New **SERM.**
Testament, even so are the Doctrines con- **III.**
cerning it very plain and intelligible. We
are there plainly told, That The Father is
God, That The Son is God, and That The
Holy Ghost is God. We are likewise plainly
told, That *These Three are One.* * Now

what

* The Great Dr. *Waterland* somewhere observes, that we
can never thoroughly understand the Articles of our Church,
without being acquainted with the *Augsbury* Confession, upon
which they are founded. The First Article of that Con-
fession being more explicite on the Head of the Trinity, I
here give it, as it was presented to the Emperor *Charles* the
Fifth, in the Assembly held at that Place, in the Year 1530.

ARTICLE I.

The Churches among us do all, with great Harmony,
teach, that the Decree of the Council of *Nice*, concerning
the Unity of the Divine Essence, and of Three Persons
subsisting therein, is true, (or agreeable to Scripture) and to
be believed without any Doubt, or Hesitation. Namely,
that the Divine Essence is but One. And This is That which
is truly called God, being Eternal, Incorporeal, without
Parts, infinite in Power, Wisdom and Goodness, the Creator,
and Preserver of all Things visible and invisible. And
notwithstanding this Unity of Essence, there are Three
distinct Persons subsisting in it, who have one and the same
Essence and Power, and who are co-eternal with each other :
Namely. the Father, Son, and Holy Spirit. And our
Churches use the Word Person in the same Sense, in which it
is used by Ecclesiastical Writers, who treat of this Matter ;
so that it does not signify a Part, or a Quality belonging to
any Being, but That which has a proper, and distinct Sub-
sistence of its own.

Confessio Fidei, exhibita invictissimo Imperatori *Carolo*
Quinto *Cæsari* *Augusto*, in Comitibus *Augustæ*, Anno 1530.

ARTICLE I.

Ecclesiæ magno consensu apud nos docent Decretum *Ni-*
cænæ *Synodi* de unitate *Essentiæ* *Divinæ*, & de tribus *Personis*,
verum, & sine ulla dubitatione credendum esse. Videlicet
quod

SERM. what can this mean? Or how can they

III. possibly be One, but by being One God?

That is, by being inseparably united in One and the same Divine Substance, and thereby necessarily partaking of the same Godhead, the same Power, and the same Eternity, and all other Perfections essential to the Divine Nature.

Our Blessed Saviour himself says, That

^a John x. ^a He and the Father are One; That ^b He that

^{30.} ^b hath seen him, hath seen the Father; That,

^{xiv. 9.} ^c He is in the Father, and the Father in him.

^c 11. So far then as this Revelation goes, it is plain

and intelligible; and just as far it does go,

are we bound to believe it. But farther than

this, we are not obliged to believe any Thing

concerning it. If then some over curious

People will perversely affect to be wise above

That which is written; and to pry into those

secret Things, which God in his Wisdom

has thought fit to conceal from us; if they

quod sit una Essentia Divina, quæ & appellatur, & est Deus, æternus, incorporeus, impartibilis, immensâ potentia, sapientia, bonitate, Creator & Conservator omnium rerum, visibilium & invisibilium, & tamen Tres sint Personæ, ejusdem essentia & potentia, & coeternæ, Pater, Filius, & Spiritus Sanctus. Et nomine personæ utuntur eâ significatione, quâ usi sunt in hac causâ, Scriptores Ecclesiastici, ut significet non partem aut qualitatem in alio, sed quod propriè subsistit.

Vide Acta & Scripta Theologorum Wirtembergensium Græcè & Latine ab eisdem Theol. Editâ Wuebergæ 1584.

will

cleared from the Charge of Contradiction. 75

will be so rash as to dive into those unfathomable Depths of the Divine Nature, and so desperately presumptuous as to ask, *How can these Things be?* The only Answer we can make them is This. The Scriptures are perfectly silent on this Head. God has not thought fit to reveal this Mystery unto us. It was not judged proper for us in our present State; or, perhaps our Faculties are too scanty and limited to be capable of receiving any Knowledge of this Sort: And therefore it is by no Means a proper Object of Faith, nor a fit Subject of Enquiry.

Instead then of prying presumptuously into those *secret Things* which the Angels themselves do in vain desire to look into, we must admit and believe The Doctrine of the Blessed Trinity, upon the Authority of the Holy Scriptures, and upon the Testimony of our Lord himself, and the Credit of his Apostles, who wrote under the Divine Influence, and the infallible Direction of the Holy Spirit.

We must, as St. *Athanasius's* Creed excellently well expresses it, ' worship One God in Trinity, and Trinity in Unity; ' neither confounding the Persons: Nor dividing the Substance. For there is One Person

SERM. 6 Person of the Father, another of the Son:

III. 6 And another of the Holy Ghost. But

the Godhead of the Father, of the Son, and of the Holy Ghost is all One: The Glory equal, the Majesty co-eternal. We must worship the One Living and True God, in the Persons of the Father, the Son, and the Holy Ghost. And we must worship the distinct and different Persons of Father, Son, and Holy Ghost, as subsisting together in One and the same Divine Nature and Essence; as partaking alike of the same Divine Substance, of the same *eternal Power and Godhead*, and as being, upon this very Account, but One and the same God.

And the Reason and Necessity of these Personal Distinctions in the Godhead are very plain and apparent. For if we confound the *Persons*, by not making a proper Distinction between them, then we shall fall into the Error of *Noetus, Sabellius, and Praxeas*; by making only One Person: Whereby we shall exclude the Son, and the Holy Ghost from the Godhead. And by so doing we shall evidently contradict the Holy Scriptures, which do every where expressly declare the Divinity both of the Son, and the Holy Ghost.

And

cleared from the Charge of Contradiction. 77

And again, if we do on the other Hand, SERM.
III.
divide the Substance; that is, if we suppose, that the Son and Holy Ghost have distinct, and separate Substances, we destroy the Unity of the Divine Nature, and thereby make Three Gods, which is an express Contradiction to the whole Tenour of Scripture. For this does every where declare, that there is but One God. Each of these Extremes therefore must be carefully avoided by us; because nothing can be more evident, than that the Holy Scriptures do every where set forth The Father, the Son, and the Holy Ghost, as so many distinct different Persons: Infomuch that the Father is not the Son, nor the Son the same Person as the Father; neither is the Holy Ghost the same Person with either of the other Two Persons.

But then at the same Time that the Scriptures represent The Father, the Son, and the Holy Ghost, as being personally distinguished from each other; they do likewise teach us, that 'The Godhead of the Father, of the Son, and of the Holy Ghost is all One.' These Three Divine Persons are so intimately and inseparably united together in One and the same Divine Substance, that they are but One and the same God. For the Substance

SERM. stance being One and the same, the God-

III. head must be so too. And as they do all

Three subsist in One and the same Divine Nature, This Consequence plainly follows, That 'The Glory must be equal, and the Majesty co-eternal.' Because the Glory and the Majesty of the Godhead must necessarily be inseparable from the Godhead. And although the Three Divine Persons stand distinguished from each other in Respect of their Personality; that is, of their mutual Relations of Paternity, of Filiation, and of Procession; yet considering that they are, in some Manner unknown to us, intimately and inseparably united together in One and the same common Nature, and Essence; and do in Virtue hereof alike partake of One and the same *Eternal Power and Godhead*: I say, since this is the Case, it must needs be granted, that in Respect of all those Perfections which are essential to, and inseparable from the Deity, They must be perfectly Equal. Because there cannot be any Thing like Difference, or Inequality, in One and the same most simple, and most perfect Essence.

The Consequence hereof is, That, 'Such as the Father is, such is the Son; and such is

‘is the Holy Ghost.’ As they are all Three **SERM.**
 equally and alike God, they must, by the **III.**
 very Necessity of Their Nature, be possessed
 of all those Divine Attributes which are
 essential to the Nature of God. And con-
 sequently, If the Father, as being God,
 must necessarily be uncreate, the Son also,
 as being God, must for the very same Reason,
 be uncreate; and the Holy Ghost, as being
 God, must therefore be likewise uncreate.
 If the Father, as being God be incomprehen-
 sible, or infinite, as the Original Word
Immensus signifies; If he is for this Reason
 Eternal and Almighty; If the Father be God
 and Lord over all; then it will follow, That
 the Son, and the Holy Ghost, must likewise
 be Eternal, and Almighty; They also must
 be God, and Lord over all. Because their
 Divinity is fully set forth in the Holy
 Scriptures; and because, as I have already
 observed, the essential Attributes of the Deity
 are naturally inseparable from the Godhead.

But then at the same Time that we do in
 this Creed, profess to believe, That the Fa-
 ther, the Son, and the Holy Ghost are each
 of them uncreate, incomprehensible or in-
 finite, eternal, Almighty, God and Lord:
 We do not mean, that They are Three Eter-
 nals,

Seventen, and Three Incomprehensibles, or In-
 III. finites, and Three different uncreated Beings,
 and Three Almightyes, and Three Gods,
 and Three Lords. No. We do not mean,
 neither do we say any such Thing. Nor do
 the Words of this Creed, when they are
 duely considered, and carefully attended to,
 seem to convey any such Meaning as this is.
 So far from it, That it does in the very Be-
 ginning, expressly caution us against any Ima-
 gination of this Sort. For it positively de-
 clares The Catholick Faith to be this, ' That
 ' we worship One God in Trinity, and
 ' Trinity in Unity.' In Order to guard us
 against That dangerous Heresy of *Sabel-
 lianism*, which confounds the Persons of
 the Son and Holy Ghost with the Person of
 the Father, and thereby makes only One
 Person in the Godhead: It directs us to
 worship the One God, under the distinct
 and different Persons of Father, Son, and
 Holy Ghost. This is called ' worshipping
 ' One God in Trinity,' that is, under three
 distinct Persons.

But then lest we should suppose, that these
 Three distinct Persons, have Three distinct
 Substances; lest we should, by thus separa-
 ting and dividing the Substance, make
 Three

cleared from the Charge of Contradiction.

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Three Gods, and thereby fall into Idolatry, SERM.
it directs us farther to worship this 'Trinity in III
'Unity.' That is, to worship these Three di-
stinct Persons, as subsisting together, and being
intimately and inseparably united in the same
Divine Nature. And as the Substance or
Essence of the Godhead must necessarily be
One and no more; so it teaches us farther,
That 'The Godhead of the Father, of the
'Son, and of the Holy Ghost, is all One.'

When therefore it teaches us, That the
Son and Holy Ghost are uncreate, incom-
prehensible, or infinite, Eternal, Almighty,
God and Lord; it does not mean, That
these Two Divine Persons are two distinct,
separate, uncreated Beings; and Two dif-
ferent Incomprehensibles, or Infinites; That
They are Two distinct and different Eternals,
and Almighties; or Two different Gods and
Lords from the Father. This Creed is so
far from meaning any Thing of this Sort,
that it expressly declares, That these Three
Divine Persons are all together but One
Eternal, One Uncreated, One Incomprehen-
sible or Infinite, One Almighty, One God,
and One Lord.

And the Reason of their being but One
in all these Respects was before assigned.

G

Namely,

SERM. Namely, because 'The Godhead of the
 III. 'Father, of the Son, and of the Holy Ghost
 'is all One.' For the Substance or Essence
 of the Godhead being necessarily One and
 no more, the Divine Attributes cannot be
 capable of Multiplication, so as to make
 Three Eternals, Three Uncreated Beings,
 Three Incomprehensibles, Three Almightyes,
 Three Gods, and Three Lords.

Well therefore does this Creed say, 'For
 'like as we are compelled by the Christian
 'Verity: To acknowledge every Person by
 'himself to be God and Lord; so are we
 'forbidden by the Catholick Religion, To
 'say, There be Three Gods, or Three
 'Lords.' That is to say, As the whole
 Tenour of the Gospel lays us under a Ne-
 cessity of acknowledging Every Person in
 the Trinity singly, and by himself, to be
 God and Lord: In Order thereby the better
 to establish the Doctrines of the Personality,
 and Divinity, of the Son, and Holy Ghost:
 Even so are we forbidden by the same
 Scriptures, and by the whole Current of
 Catholic Antiquity to say, That each of those
 Divine Persons is a God singly and by him-
 self. Because this would be, in Effect, to
 make Three Gods, and Three Lords.
 Therefore although Each single Person con-

sidered by himself, is God and Lord, as SERM.
partaking of One and the same Divine Na- III.
ture; yet He is not a God by himself. That
is to say, He is not a separate and distinct God
from the other Two Divine Persons. For if
He were a separate and distinct God; there
would, and must be, at this Rate, Three
Gods, and Three Lords.

But as the Godhead of the Three Divine
Persons is all One; since they do all Three
subsist together in the same Divine Nature
and Essence, and are intimately and in-
separably united together in the same Es-
sence, it follows, That although there be
Three distinct Persons, There is still only
One God. There is only One *Eternal*
Power and Godhead, which these Three
Divine Persons are jointly Partakers of.
But still there are certain peculiar and per-
sonal Distinctions in the Deity; whereby
they are characterised, and distinguished,
the One from the Other. As for Example;
'The Father is made of none: Neither
'created nor begotten. The Son is of the
'Father alone: Not made, nor created,
'but begotten. The Holy Ghost is of the
'Father, and of the Son: Neither made,
'nor created, nor begotten, but proceeding.'
It is the peculiar Property of the Father,

SERM. not to derive his Subsistence, that is, his Per-

III. sonality, any more than his Existence from any other ; but to be absolutely unoriginate. That is, to be only of and from himself ; not to be begotten, or derived from any other.

It is the distinguishing Character of the Son, to be begotten of the Father alone ; That is, to derive his Subsistence, or his Personality only from the Father. The Son was not made, nor created by the Good-Will and Pleasure of the Father ; but co-existed together with the Father from all Eternity by the Necessity of his Nature. Infomuch that the Father himself could not have existed without the Son's existing together with him.

The Holy Ghost derives his Subsistence from the Father, and from the Son by the like Necessity of Nature. As being God, he was neither made, nor created ; and as deriving his Subsistence, or his Personality, from the Son as well as from the Father, he is said not to be begotten, but proceeding.

These then being the distinguishing Characters of the Three Divine Persons in the Blessed Trinity, it follows, That One only is Father, and That there are not Three Fathers ;

cleared from the Charge of Contradiction.

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Fathers ; That One only is Son, and That SERM.
there are not Three Sons ; and That One III.

only is Holy Ghost, and that there are not
Three Holy Ghosts. But although the
Three Divine Persons are thus personally
distinct and different from each other, yet
we must not from this necessary Subordina-
tion, in Point of Personality, conclude that
there is any Inequality, or Inferiority of Na-
ture. Because, as the Three Divine Persons
have co-existed together from all Eternity,
by the Necessity of their Nature, The Fa-
ther could not have been before the Son and
Holy Ghost ; neither can he be greater than
them in Respect of Dignity. For as the
Three Divine Persons do necessarily subsist
in the same Divine Essence, they must ne-
cessarily partake in all the Essential Properties
of the Divine Nature. Therefore it is, that
This Creed says, ' In this Trinity none is
' afore or after other : None is greater or
' less than another ; but the whole Three
' Persons are co-eternal together : And co-
' equal.'

Having thus explained ; and, I hope,
proved the Proposition laid down in the Be-
ginning of this Creed ; I flatter myself, I
may now repeat it in the Words of the same

SERM. excellent Confession of our Faith. So that

III. ' in all Things, as is afore said : The Unity
 ' in Trinity, and the Trinity in Unity is to
 ' be worshipped.'

When therefore we say in this Creed,
 That the Father is God, the Son is God,
 and the Holy Ghost is God ; we do not
 mean, that Each of those Three Divine
 Persons is a God separately and distinctly
 from the other Two Divine Persons, because
 this would be a downright Contradiction.
 This would be to say, That Three Gods are
 One God ; which is perfectly absurd and
 contradictory. But we say ; and we say it
 over again, That we do not hold any such
 Doctrine as This is ; neither does St. *Atha-*
nasius's Creed require us to believe any
 Thing of this Sort. All that we assert, and
 all that this Creed teaches us on this Head,
 is no more than This, That the Father, the
 Son, and the Holy Ghost do, in some Man-
 ner unknown to us, subsist in One and the
 same Divine Nature ; That they are inti-
 mately and inseparably united together in the
 same Nature. So that the Father cannot
 exist without the Son and Holy Ghost, any
 more than the Son and Holy Ghost can
 exist without the Father. These Three Di-
 vine

cleared from the Charge of Contradiction.

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vine Persons do by a Necessity of Nature co-
exist and subsist together in One and the same
infinite Essence: And for this Reason it is,
that 'The Godhead of the Father, the Son,
' and the Holy Ghost is all One.' The Di-
vine Essence cannot possibly be more than
One; This must necessarily be infinite.
And whatsoever is infinite, must necessarily
exclude every Thing else of the same Sort:
Insomuch that there cannot be Two or Three
Infinite Natures, Two or Three Infinite
Durations, Two or Three Infinite Wisdoms,
and Two or Three Infinite Powers, and
Goodnesses, and so forth.

But still, although we hold, That the Di-
vine Nature is, and can be no more than
One, this does not hinder, but That there
may be Three distinct Intelligences, or Three
distinct Persons subsisting in the same Divine
Nature. Nay, that there are Three distinct
Persons in the Godhead, is abundantly evi-
dent from the Holy Scriptures. For No-
thing can be more plain, than That the Son
and the Holy Ghost are both of them spoken
of in the New Testament, as being distinct
and different Persons from God the Father.
And it is likewise equally plain, That they
are both of them clearly set forth, and

SERM. spoken of as God. From hence it does very

III. evidently appear, That the Son has a Personality perfectly distinct from the Person of the Father, and That the Holy Ghost has a real Personality, equally distinct from the Persons both of the Father, and the Son. And it does likewise as plainly appear from the same Divine Oracles, That each of these Three Persons is God. What the Nature of this Personality is, what the Modus or Manner of it is, we cannot presume to ascertain. And as the Scriptures have not any where revealed it unto us, so neither has the Author of this Creed, presumed to determine it.

But although we are ignorant of the true Nature of this Personality, yet that there is such a Personality or Character of Distinction, in the Godhead is plainly declared unto us in the Gospel; and for this Reason we are obliged to believe it, upon the Authority of our Blessed Saviour, and the Credit of his Apostles. And with Respect to the Difficulty attending this Doctrine, it ought to be considered, That it does not proceed only from the Nature of the Subject, but it arises likewise in a great Measure from our prejudicate Opinions and Misapprehensions concerning

cerning this Matter. For we first form to **SERM.**
ourselves an Idea of Personality from the **III.**
individual Person of a Man, and then we
transfer this Idea to the Divine Persons in
the Godhead, in its fullest Extent, and with-
out any Abatement or Allowance whatso-
ever. Whereas this Idea ought to be applied
to the Divine Persons, only in an inadequate
Manner, and in the Way of Analogy.

For Want of making this Allowance for
the imperfect Resemblance of this Simili-
tude it is, that Men are apt to fancy there is
an Absurdity and Contradiction in this Doc-
trine of the Blessed Trinity, when there is
really no such Thing. For we do not say,
That Three Persons are one Person; nor,
That Three Gods are One God. All that
we say, and all that we insist upon is no
more than This, That those Three Divine
Persons, the Father, the Son, and the Holy
Ghost are One and the same God, That they
do in some Manner unknown to us, All
Three subsist in One and the same Divine
Nature and Essence; and That for this Rea-
son, the Godhead is but One and the same.
And the Reason why we believe and say This
is; because the Son and Holy Ghost are
plainly declared to be God in the Holy Scrip-
tures;

SERM. tures ; and because the same Scriptures do
 III. likewise assure us, That there is but One God:

~ In this there is not the least Shadow of a Contradiction, Nothing that is in the least repugnant to the Principles of Reason : For although this Divine Mystery be infinitely above our Comprehension, and above our Reason, yet it is by no Means contradictory to it.

For, if I mistake not, a Contradiction implies an evident Disagreement between the Terms of a Proposition ; or else, such an Inconsistency in Things as is utterly repugnant and contrary to those Ideas, and that experimental Knowledge which we have of them. Or else, as a very great Man expresses himself on this Head, * ‘ Contrary to Reason are such Propositions, as are inconsistent with, or irreconcilable to our clear and distinct Ideas.’ A Contradiction therefore must be either in the Terms of the Proposition, or else in the Nature of the Thing. Now it is very certain, that the Doctrine of the Blessed Trinity does not imply any Contradiction in the Terms of it. Because it teaches us, that the Three Divine Persons are Three in one Respect ; that is,

* *Locke's Essay.* Book 4. Chap. 17. Sect. 24.

cleared from the Charge of Contradiction.

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in Respect of their Personality ; and That **SERM.**
they are One in a different Respect ; that is, **III.**
in Respect of their Godhead. In this there
is no Manner of Contradiction.

Thus far then we have cleared ourselves
and this venerable Doctrine from this very
unjust and odious Charge.

Next I shall shew, That there is no Con-
tradiction in the Nature of the Thing.
Where the Nature of any Thing is unknown
to us, we cannot possibly judge, neither can
we pretend to say, what is agreeable, nor
what is repugnant and contradictory to it.
For having no determinate Ideas, nor indeed
any Ideas at all of the true Nature of it, we
cannot measure our other Ideas, and com-
pare them properly, with the Nature of
That which is absolutely unknown to us.
Because in this Case, we have no Standard
to go by ; we have Nothing to measure and
compare them with. For which Reason we
can never judge, neither can we say, what is
agreeable to such an unknown Thing, nor
what is repugnant and contradictory to it.

From all this, it will clearly follow, That
if *The Manner of God's Existence* be abso-
lutely unknown to us ; if we have no Idea,
nor any the least Notion or Conception of
it,

SERM. it, then we shall never be able to discover
 III. any Thing like a Contrariety, or Contradiction in the Doctrine of the Blessed Trinity, with Respect to *the Nature of the Thing.*

That there is a God, is abundantly evident from the Works of Creation, and Providence. But as to the internal Nature and Essence of the Supreme Being ; as to the true Manner of his Existence ; how it is that he has existed from all Eternity ; how it is That he is present every where ; how it is That he knows every Thing, whether past, present, or to come ; and how it is, That He is able to do all Things, we cannot possibly conceive. We are utter Strangers to all these Things. We have not the least Notion, nor Conception of them. It is therefore no Contradiction in the Nature of the Thing to believe, That Three Divine Persons do subsist together in the same Nature and Essence ; that They are intimately and inseparably united together in the same Divine Substance. There is Nothing in this which is repugnant and contradictory to That Knowledge which we have of God's Nature and Attributes : And with Respect to the precise Modus or Manner of his Existence, and the true internal

ternal Essence of the Godhead; as we do SERM.
not know any Thing concerning them; so III.
neither can we say, that the Doctrine of ~
Three Persons subsisting in One and the same
Divine Substance is, in any Degree, repug-
nant and contradictory to them.

Thus it appears, That this very unjust
and heavy Charge of Contradiction falls to
the Ground, for Want of a good Foundation
to support it.

This then is the Doctrine of the Blessed
Trinity, which is perfectly clear and free
from all Absurdity and Contradiction. This
is plainly and clearly revealed unto us in the
Holy Scriptures. This is all that they re-
quire us to believe concerning this Matter.
And I will be bold to say, That St. *Atha-*
nasius's Creed requires no more from us than
this. And thus much our Blessed Saviour
himself requires from us under that dreadful
Penalty of Damnation, in these very awful
and authoritative Words. *He that believeth,* Mark xvi.
and is baptised, shall be saved; but he that 16.
believeth not shall be damned. If then this
Creed pronounces Sentence of Damnation on
those nominal Christians who disbelieve this
important Doctrine; it only declares What
our Lord himself before pronounced. It
does

SERM. does herein only caution and put us in Mind

III. of that dreadful Punishment which our Lord

has declared, That He himself will hereafter inflict upon Unbelievers. And surely this is so far from arguing any Thing like Rashness and Uncharitableness, that it shews the greatest Degree of Kindness and Charity to forewarn us against this dreadful Condemnation. Nothing therefore can be more unjust and ill-grounded than those Outcries which are raised, those Prejudices which are conceived, and those Cavils and Objections which are urged against this admirable Confession of our Faith. And in Order to silence, to obviate, and to remove them it was, that I have been thus copious, and possibly somewhat prolix and tedious, in endeavouring to explain and defend this very useful *Form of sound Words*, so far as my present Subject is concerned in it.

And to say the Truth, it was absolutely necessary, That this Creed should be very explicite and full in declaring the true and proper Divinity both of the Son and Holy Ghost, and at the same Time the Unity of the Godhead. I say, this was absolutely necessary when this Creed was compiled : Be-
cause

cause * the Heretics of those Times gave in SERM.
such Confessions of their Faith as were very III.
evasive and equivocal: And at the same
Time that they pretended to acknowledge
the Divinity both of the Son and of the
Holy Ghost, they did it in such ambiguous
and doubtful Expressions, as admitted of a
reserved Sense, and gave too great a Latitude
to Persons of their Unchristian Opinions.

This was the true Reason why this Creed
was penned with so much Caution. And
therefore all those that heartily and sincerely
believe the Divinity of the Son and Holy
Ghost, and the Unity of the Godhead;
and likewise the Incarnation of the Word or
Son of God, do assuredly believe all that the
Holy Scriptures, and all that this Creed re-
quires them to believe on these Heads. And
therefore they have no Manner of Reason to
disapprove of, or condemn that declarative
Anathema, or Curse, in the Conclusion of
it, against those that profess the Christian
Religion, and at the same Time disbelieve
those essential Doctrines of the Trinity and
the Incarnation.

To conclude then. Although the Mys-
tery of the Blessed Trinity, as it really is in

* Socratis Schol. Hist. Eccles. Lib. 1. Cap. 26.

itself,

SERM. itself, be above our Comprehension; yet the

III. Doctrines of the Scriptures concerning it are not so: Because, this would be to suppose a Thing revealed, and not revealed at the same Time, which is a Contradiction. But although these Doctrines do not explain to us the Manner of the Thing, as it is in itself; yet they give us by Analogy, that is, by illustrating it with sensible Images, and Similitudes borrowed from sensible Things, as lively a Representation of it, as we are capable of receiving in this very imperfect State. For, as St. Paul observes, *Now we see through a Glass darkly*; that is, by the Means of this great Glass of the Creation, and by the Help and Assistance of such Ideas as we borrow from sensible Objects. *But when we get to Heaven, then we shall see God Face to Face. Now we know God only in Part.* ‘ Now we have but a superficial
‘ partial Knowledge of Things;’ *but then we shall know even as also we are known.*
‘ Then we shall have an intuitive, comprehensive Knowledge of them, as we ourselves are known, and lie open to the View
‘ of Superior, Seraphic Beings, not by the obscure and imperfect Way of Deductions
‘ and

1 Cor.
xiii. 12.

‘and Reasoning,’ as * a great Man speaks, SERM.
Or else, as St. John expresses it, *We shall see* III.
him as he is. That is to say, as he really is in 1 John iii.
himself. But in the mean while let us be
content to know him by Analogy, or Simi-
litude : And farther than this Analogy goes,
we are not required, nor obliged to believe
any Thing concerning this great and adorable
Mystery.

Let us not therefore curiously pry, nor
rashly intrude into those Things which are
out of our Sphere, and above our Compre-
hension : But let us sit down contented with,
and thankful for, That Share of Knowledge,
which our Blessed Saviour and his Apostles
have communicated unto us. *For the secret* Deut.
Things belong unto the Lord our God : But xxix. 29.
those Things which are revealed belong unto
us, and to our Children for ever, that we may
do all the Words of this Law. Let us then
humbly adore the Unity of the Godhead in
a Trinity of Persons, and this Trinity of
Persons in the Unity of the same Divine
Nature. Therefore,

To God the Father, who hath created us ;
To God the Son, who hath redeemed us ;
To God the Holy Ghost, who continually

* See Locke on this Place.

SERM. sanctifies and preserves us; To these Three

III. Divine Persons, who are all intimately and inseparably united together in the same Nature and Essence, and who are, for this Reason, but One and the same God; be ascribed, as is most due, all Honour, Praise, Might, Majesty and Dominion, in all Churches of the Saints, now and evermore. Amen,

The Divinity of our Blessed Saviour asserted and maintained.

JER. xxiii. 6.

---The Lord our Righteousness.

IN an Age of such general Scepticism and SERM.
 Infidelity, as this in which we live : At IV.
 a Time, when the very Foundations of
 Christianity, I might say of all Religion, are
 openly struck at, and secretly undermined :
 Whilst we are beset on every Side, by the
 open Attacks of professed Enemies, and the
 more dangerous Attempts of hollow Friends,
 and false Brethren : At a Time, when we
 are in the utmost Danger of being surprized
 from without ; and, which is infinitely
 worse, of being betrayed from within : At
 a Time, when the Divinity of the Blessed
 Jesus is boldly attacked ; when the Necessity
 of Satisfaction, and the Doctrine of our
 Justification through him, are openly denied ;
 when the Light of Nature is set up in Op-
 position

SERM. position to the Light of the Gospel ; when

IV. the Practice of Morality is looked upon as the

Summ total of Christianity ; when Reason, or rather a groundless Pretence to Reason, presumes to give the Lie to Faith ; and when the Understanding of Man dares to dispute the Wisdom of God : I say, in these Dregs of Time, in which we live ; when all these Things are daringly and presumptuously done ; it is highly incumbent upon all those

^a Titus i. who preach the Gospel, boldly to ^a convince all such *Gain-sayers* ; and to ^b answer all such ^b Prov. *Fools according to their Folly, lest they be wise in their own Conceits* ; which they are naturally too much inclined to be.

Since then the Divinity of our Blessed Saviour, the Necessity of Satisfaction, and the Doctrine of our Justification through him, are the very *Pillar and Ground* of the Christian Religion, I must, my Brethren, crave your Patience, and your favourable Attention, whilst I do, to the best of my Power, apply myself to the Proof of these important Doctrines.

With this View it was, that I made Choice of the Words now read to you, *The Lord our Righteousness*. We have here in two Words, a full Description both of the Person

Person and the Office of our Lord and Sa-
viour Jesus Christ. In speaking farther to
them, I shall

SERMO
IV

I.
Shew the Divinity of our Blessed Saviour.
The Lord.

II.
That all our Righteousness is in him. *The
Lord our Righteousness.* And

III.
I shall make such Inferences from hence, as
these Doctrines do naturally suggest unto us.

I.
First then I am to shew the Divinity of our
Blessed Saviour. *The Lord.*

In the Verse immediately preceding my
Text, the Prophet foretels the Restoration
of the Jewish Kingdom and Government,
under the Messiah. *Behold the Days come,*
saith the Lord, that I will raise unto David
a righteous Branch, and a King shall reign
and prosper, and shall execute Judgment and
Justice in the Earth. In his Days Judah
shall be saved, and Israel shall dwell safely.
And this is the Name whereby he shall be
called, The Lord our Righteousness. Or, as
it is in the Margin of our Bibles, *Jehovah*
our Righteousness.

SERM. The Original Word, which we render

IV. Lord, is *Jehovah*. This Word *Jehovah* is

the incommunicable Name of the Supreme God ; and it is no-where in Scripture applied to any but to him. * The *Jews* called it the *Ineffable Name* : And they looked upon it to be so sacred, that they never so

much as ventured to pronounce it, except-

ing when they solemnly swore by it in a religious Way. Whenever they met with it, or had Occasion to make Use of it at other Times, † they pronounced the Word אֲדֹנָי *Adonai* ; that is, Lord, instead of it.

And we are told, ‡ That the High Priest alone pronounced this Name ; and that only in the Temple, once in the Year ; when he solemnly blessed the People in the Name of the Lord, or of *Jehovah*, on the great Day of Expiation.

Numb. vi.
22, &c.

* — Apud priscos Hebræos in majori reverentiâ ; longæque sanctius habitum fuit, quam reliqua Dei Nomina, quæ partim ab Effectis, partim ab Attributis ejus petita sunt, & pio quodam studio ab eo pronunciando abstinuerunt, ne quotidiano usu vilesceret & in vanum sumeretur, ut ea quæ in ore subinde sunt. *Buxtorfi Lexicon in verbo Jehovah.*

† Abstinentes ergo ab ejus pronunciatione, legerunt pro eo אֲדֹנָי *Adonai*. *Idem ib.*

‡ Prima hujus nominis reverentia apud Judæos mox, ut omnia fere, in Superstitionem abiit. Plebi sub pænâ mortis ejus pronuntiatio vetita fuit : Summi Sacerdotes illud in Templo Hierosolymitano, non alibi, & semel duntaxat in anno, in solenni illâ benedictione populi, Num. vi. 24, 25, in Festo Propitiationis pronunciarunt. *Idem Ibid.*

The

* The Word *Jehovah* implies Existence SERM.
or Being; that is, One that has Existence IV.
or Being in himself, and from all Eternity.
God calls himself in the Old Testament, Exodus
The LORD GOD, that is, *The Jehovah* iii. 15.
God. For wherever we meet with the Word
LORD in the Old Testament, in Capital
Letters, it is in the Original, *Jehovah*. And
again, God calls it, by Way of Eminence,
his Name. *I appeared unto Abraham, unto* vi. 3.
Isaac, and unto Jacob, by the Name of God
Almighty; but by my Name Jehovah was I not
known to them. And the Psalmist says, *Thou* Psa.
whose Name alone is Jehovah, art the Most lxxxiii.
High over all the Earth. Here we see, that
the Name *Jehovah* is particularly appropria-
ted to the Most High God. His Name alone

* יהוה Nomen Dei proprium, ut tradit Ab. Esra. *Jesa:*
42. 8. Ipsum ab Essentiâ suâ denominans, q. d. Ens, Ex-
istens, ab æterno & in æternum. *Interpres ejus fidus est D.*
Johannes in principio Apocalypses, scribens: isphn and tû d
av xj d hv xj d ixxavw, Pax à Qui est, qui erat, & qui ven-
turus est, Cap. 1. 4. *Idem Ibid.*

The Word *Jehovah*, 1. sets out God's Eternity, in that
it contains all Times, future, present and past. The three
Syllables containing the Notes of all Times. The first
Je, the Time to come. The second *Ho*, the Time pre-
sent. The third *Vab*, the Time past.

Thus this Title given to Christ, *which is, and which*
was, and which is to come, is an express Interpretation of
Jehovah. 2. Sets out also God's Self-existency, coming
from this Verb which signifieth *to be.* Leigh's *Critica*
Sacra in verbo Jehovah.

SERM. is *Jehovah*. This Name is not to be given,

IV. nor applied to any one, but the God of Heaven. In another Place, God says thus of himself, *I am the LORD*, or, as it is in the Original, *I am Jehovah, that is my Name, and my Glory will I not give to another*. And again elsewhere, God calls himself *a jealous God*. He was exceedingly jealous of his Honour, and nicely tender of his Glory. And yet this *jealous God*, who had declared that he would *not give his Glory to another*, does by his Prophet, in the Words of my Text, stile the Messiah, *The Jehovah our Righteousness*.

Isai. xlii.
8.

Exod.
xx. 5.

Now if the Blessed Jesus were not God, can it be supposed, that this *jealous God* would thus *give his Glory to another*? Is it credible that he should thus apply his own incommunicable Name to a Creature of his own making? No. This is a greater Absurdity and Contradiction, than that which the Adversaries of Christ's Divinity would willingly fasten upon the Doctrine of the Blessed Trinity.

* The Words of my Text then are of themselves sufficient to shew, that Jesus Christ

* The learned Dr. Clarke is pleased to assert, that The Name *Emmanuel* [God with us] and *Jehovah-Tsidkenu* [The Lord

Christ is God of God, very God of very God, SERM.
begotten not made, being of one Substance with IV.

Lord our Righteousness,] and the like; prove Nothing more
(in Point of Argument) than even the Names of Places,
Jehovah-Jireb, Jehovah-Shammah, Jehovah-Shalom, Je-
hovah-Nissi, &c. Script. Doctr. Part 1. Chap. 2. Sect. 1.
p. 71. 2d. Ed.

This is no more than a bare Assertion: For the Dr. does not think fit to offer any Reason in Support of it. 'Tis a great Misfortune, and much to be lamented, that when Men of fine Parts, and great Learning, assert any Thing with an Air of Assurance and Confidence; although it be without Proof; yet, 'tis generally observed that those Persons who are not accustomed to think, and to judge for themselves, pay the most implicate Deference to the Opinions and Judgments of such Authors; and too often take upon Trust every Thing they are pleased to assert: And they look upon it as a Sort of Presumption to examine into any Thing that is confidently asserted by Gentlemen of such superior Abilities. However, I must beg Leave to differ from Dr. Clarke, in his Opinion of the Words of my Text. And, as I owe so much to a Character of such Eminence, and more to the Judgment of my Readers, I think it my Duty to assign the Reasons of my dissenting from so great a Man.

1. The Name *Jehovah* might without any Inconvenience be given to Places, in Commemoration of some signal Manifestations of the Divine Power, and Goodness, and Providence. There was no Danger of mistaking a Place for a Person, or of giving Occasion for Idolatry hereby. Nay, there was so little Room to apprehend any Thing of this Sort, that this Usage of calling any Places after the Name of the Most High God, in Remembrance of his having signally manifested his Power, his Goodness, and his Providence upon some special Occasions, in such Places, was the most effectual Preservative and Security against Idolatry: Inasmuch as it naturally tended to keep up in Mens Minds a Sense and Remembrance of such extraordinary Mercies, and a firm Belief and Persuasion of their intire Dependence upon the Providence of that great and good God, who was alone able to deliver after this Sort. But

2. When the Name *Jehovah* is, in the Words of my Text, applied to the *Messiah*, the Case is quite otherwise. Either this

SERM. *the Father, by whom all Things were made.*

IV. But this will appear still farther from
 the Testimony of the other Prophets. The

Isai. vi.
1, 2, 3.

Evangelical Prophet in particular gives us the most pompous Description of the Glory of the *Messiah*, and, at the same Time, declares his Divinity in these Words. *I saw also the Lord sitting upon a Throne, high, and lifted up, and his Train filled the Temple. Above stood the Seraphims. Each one had six Wings; with twain he covered his*

this incommunicable Name must be meant to mark him out to all the World, as the Supreme God. Or else, we must suppose, that God himself did hereby plainly give Occasion for Idolatry; by setting forth the *Messiah* under a Character, which would naturally lead Men to esteem and to worship him as God; when at the same Time by Nature he was No God. For he had already declared the Name *Jehovah* to be his own Name; and had appropriated this Name to himself; and yet he does by the Prophet, in the Words of my Text, expressly give this Name to the *Messiah*. Now, as it is impossible that the wise and good God should by such an ambiguous Use of this Name *Jehovah* ensnare his Creatures, and lead them into Idolatry; I think the Consequence makes itself, and it plainly follows, that The *Messiah* who is here characterised and described by this Name *Jehovah*, is, and must be, the True God. But

3. The Doctor's parallel Instances are so far from destroying the Force of this Proof of our Blessed Lord's Divinity; that they serve rather to strengthen and confirm it. For if the Reason of giving the Names *Jehovah-Fireh*, &c. to those Places was, because it was God himself that manifested himself and his Divine Power and Providence in those Places, then it will follow, by Parity of Reason, that the Name *Jehovah* was given to the *Messiah*, because the Person who was to redeem us, and to become Our Righteousness, was himself the True God, to whom alone this Name belongs.

Face,

Face, and with twain he covered his Feet, and with twain he did fly. And one cried unto another and said, Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory. Here the *Messiah* is called The LORD, that is, in the Original, the *Jehovah*. And that this is spoken particularly of the *Messiah*; that it was his Glory which the Prophet saw, is expressly declared by St. *John*; who, alluding plainly to this Vision of the Prophet, says thus. *These Things said Esaias, when he saw his Glory and spake of him.* John xii. 41.

The same Prophet is still more express and full in his Declaration of the *Messiah's* Divinity. For in his Description of the Person and Kingdom of Christ, he says, *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: And his Name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace.* Isai. ix. 6. Now it is not to be conceived that the Prophet would ascribe this greatest of all Titles, *The Mighty God*, to the *Messiah*; if he had not been God, equally with the Father.

But farther still, The Prophet *Zechariah* puts this Matter beyond all Possibility of Doubt, when he speaks in the Person of the Supreme

SERM. Supreme God, of the Repentance of Jeru-

IV. salem, *I will pour upon the House of David,*

xii. 10. *and upon the Inhabitants of Jerusalem,*
the Spirit of Grace, and of Supplications,

and they shall look upon ME whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First Born. Here it is plain that the

Messiah was the Person spoken of, *They shall look upon ME whom they have pierced.* And

that the same Person was the Supreme God, is very clear from the first Verse of this

Chapter, which runs thus, *The Burden of the Word of the LORD, [Jehovah] saith the LORD, [Jehovah] which stretcheth forth the Heavens, and layeth the Foundation of the Earth, and formeth the Spirit of Man within him.* Now who can this be, but the great

Lord of Heaven and Earth, who made them and all Things therein? For Moses says very plainly, *In the Beginning God created the Heaven and the Earth.*

But the Divinity of the Blessed Jesus appears still more plainly from Numbers of Passages in the New Testament, Too many indeed to come within the Compass of this Discourse. However, as the Subject I am upon

upon is of such prodigious Importance to us SERM.
 all, I persuade myself, you will not think VI.
 your Time mis-spent, if I detain you so long
 as to lay before you the principal Proofs
 which may be urged in Support of this ve-
 nerable Doctrine.

The First I shall draw from the Declara-
 tion of *The Angel of the Lord* to *Joseph* con-
 cerning the *Messiah*, before his Birth. *Behold, Matt. i.*
a Virgin shall be with Child, and they shall ^{23.}
call his Name Emmanuel, which being inter-
preted, is God with us. * Here it is plain,
 that

* Dr. Clarke indeed is pleased to assert, (in his usual Man-
 ner of explaining away the true Sense and Meaning of all
 those Texts of Scripture which serve to prove the Son's Di-
 vinity) that 'The Word *God*, in this Place, is either meant
 ' of the *Father* : And then it signifies his manifesting him-
 ' self to us more immediately ; his speaking unto us in these
 ' last Days, by his OWN Son, Heb. i. 1. Or, if it is to
 ' be understood of *The Son* ; then it signifies, his taking upon
 ' him Human Flesh and dwelling familiarly amongst us.
 ' 'Tis usual, in prophetick Expression, to foretel that
 ' God himself will do That, which in the Event He does by
 ' his Son : 'Tis the Style which runs through the whole
 ' Bible.'

Scripture Doctrine, Part 1. Chap. 2. Sect. 1. N^o 533.
 Page 71. 2d. Ed.

The Reader may be pleased to observe, that the Dr. is so
 far from having any sufficient Reason, or indeed any Reason
 at all, for asserting that the Word *God* in this Place is meant
 of *The Father* ; that he puts the whole Matter upon the
 Foot of an Alternative, That is. Either it is meant of *the*
Father, or else it is to be understood of *the Son*. Here I shall
 readily join Issue with the Dr. For it is most certainly meant
 of one, or t'other. That it is not meant of *The Father*, is
 abundantly

SERM. that it was the *Son*, which the *Virgin* was to
 IV. *bring forth*, that was the *Emmanuel* or God
 with us. Or, as St. Paul expresses it, God
 1 Tim. manifest in the *Flesh*. And it is equally plain
 iii. 16. and

abundantly plain and clear from the Words themselves :
 which say, that it was *The Son* which the *Virgin* was to *bring forth*, which should be this *Emmanuel*, or *God with us*. Here *The Son* is evidently the Subject, and *Emmanuel* is the Prædicate. Now, by what Rules of Logick or Grammar, this Character of *Emmanuel* can be applied to the Father, I cannot conceive. And how God's speaking unto us in these last Days, by his Own Son, is manifesting himself to us more immediately, cannot be well made out, unless we allow *The Son* to be God.

'Or if it is to be understood of the Son ;' says the Dr. 'then it signifies, his taking upon him Human Flesh, and dwelling familiarly amongst us.' This Interpretation is certainly very good as far as it goes ; but the Misfortune is, that it is very defective. The Dr. ought to have said, *If it is to be understood of the Son ;* then this Text plainly proves, that the Son is God, because it was *The Word*, or Son of God, who took upon him Human Flesh, and dwelt familiarly amongst us, and who is for this Reason justly stiled by the Angel, *Emmanuel* or *God with us*.

For how the Son's taking upon him Human Flesh, and dwelling familiarly amongst us, can be signified by the Name *Emmanuel*, or *God with us*, unless the Son were God, it is not possible to conceive.

The following Observation of the Dr's is so far from overthrowing this last Interpretation of the Name *Emmanuel* ; that it rather strengthens and confirms it. 'Tis usual, says he, in Prophetick Expression, to foretel, that God himself will do That, which in the Event he does by his Son : 'Tis the Style which runs through the whole Bible.'

The most natural Reason why 'tis foretold, that God himself will do that which in the Event he does by his Son, is and must be, That *The Son is God*. Not only this ; but in the present Case it is foretold, what *The Son should be* : Not so much what he should do, as what he should be. He was to be *Emmanuel*, or *God with us* ; that is, *The Son* who was to take

and clear, That *this Son* must be God, because SERM.
this Title could not possibly be applied to IV.
him, if he were not God.

The next Passage of Scripture I shall urge
in Proof of our Blessed Saviour's Divinity,
as being closely connected with several al-
ready cited, is That where our Lord speaks
thus. *Verily, verily, I say unto you, Before* John viii.
Abraham was, I AM. Our Lord does not^{58.}
say here, *Before Abraham was, I was.* That
would have been flat and cold. But with a
noble Boldness of Speech he changes the
Tense, and asserts his own Eternal Duration.
For there is no Succession of Time with
God: All Things are present to him, and
with him. And therefore it was that our
Lord chose to express himself in that very
emphatical Manner; *Before Abraham was*
I AM. And that they might give the
greater Attention to this Declaration which

our Nature upon him, and to dwell familiarly amongst us, was
himself God; the second Person in the Blessed Trinity. And
therefore it was, that he was to be called *Emmanuel*. This
Interpretation of the Words is, if I mistake not, perfectly
natural; and to construe them in any other Manner, is con-
trary to the genuine Import of them, and likewise contrary
to the true Scope and Design of the Angel's Message, which
was to satisfy the Doubts and remove the Scruples which
Joseph had conceived, by setting forth the high Dignity of
the *Messiah*.

he

SERM. he made, he introduces it with this solemn

IV. Preface. *Verily, verily, I say unto you.*

Here it ought to be observed, that our Lord in describing the Duration of his own Existence, makes Use of the very same Form of Expression, which God himself makes Use of to describe his own Self-Existence. I AM THAT I AM. *And God*
 Exod. iii. 14. *said unto Moses, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you.* * That is, I AM that awful Fountain of all Being, who AM of myself, and from myself; who have existed from all Eternity, and shall continue to exist to all Eternity, by the Necessity of my own Nature. God

* The learned Dr. *Shuckford* observes, by Way of Comment on these Words, I AM THAT I AM, ' That there was an ancient Inscription in the Temple at *Delphos*, over the Place where the Image of *Apollo* was erected, consisting of these Letters E. I. And *Plutarch* introduces his Disputants querying, what might be the true Signification of it; at Length *Ammonius*, to whom he assigns the whole Strength of the Argumentation, concludes, that the Word E. I. was the most perfect Title they could give the Deity; that it signifies THOU ART, and expresses the Divine essential Being; importing, that tho' our Being is precarious, fluctuating, dependent, subject to Mutation, and temporary; so that it would be improper to say to any of us, in the strict and absolute Sense, I, or THOU ART; yet we may with great propriety give the Deity this Appellation, because God is independent, uncreated, immutable, eternal, always and every where the same, and therefore HE only can be said absolutely TO BE.' The Sacred and Profane History of the World connected. Vol. 2d. Book IX. P. 385--6. 2d. Ed.

says

says likewise of himself, *Yea before the Day* SERM.
was, I AM He. This Passage is exactly IV.
parallel to our Saviour's Words. In both
Places, the present Time is used for the
Time past. *Before the Day was, I AM he.*
Before Abraham was, I AM. Thus again,
Before the Mountains were brought forth, or Psa. xc. 2.
ever thou hadst formed the Earth and the
World: Even from Everlasting to Everlast-
ing thou ART God. Upon the Whole then,
it is not by any Means probable, that our
Blessed Saviour would have made Use of
such an equivocal Form of speaking; one so
liable to Misinterpretation, and that in so im-
portant a Point, as that of assuming to him-
self the Stile and Title of the Eternal God;
if he had not been truly God, as well as
the Father. I say, this is by no Means to
be supposed. And it seems he expressed
himself with so much Plainness and Clear-
ness on this Head, that the *Jews* went about
to stone him for it. For as we read imme-
diately afterwards, *Then took they up Stones to* John viii.
cast at him, but Jesus bid himself, and went 59.
out of the Temple.

Soon after this, upon Occasion of his giv-
ing Sight to the Man who had been born
blind, our Lord is still more explicate in de-
claring

SERM. claring his own Divinity. St. John tells us,

IV. *The Jews came round about him in Solomon's*

Porch, and said unto him, How long dost thou
 x. 23, 24. *make us to doubt? If thou be the Christ tell us*
plainly. As they now addressed him with an

Air of Sincerity and Seriousness, our Saviour,

no Doubt, thought himself concerned, to

declare himself in the plainest and strongest

Manner. He plainly saw their Hypocrisy, and

therefore he reprov'd them for it. But still, as

they professed themselves in Earnest; and

put the Matter upon the Footing of his own

express and solemn Declaration; our Lord, that

he might take away all Pretences for their In-

fidelity, and leave them absolutely without Ex-

ver. 30. *cuse; said unto them, I and my Father are One.*

Now is it possible for any Thing to be plainer

than these Words are? However the Enc-

mies of Christ's Divinity may affect to ex-

plain away the Sense of them, by a figura-

tive Interpretation; yet it appears, that the

Jews understood him in a literal Sense. For,

ver. 31. *as we read in the next Verse, The Jews took*

up Stones again to stone him. And when our

ver. 32. *Lord asked them, for which of his good*

Works they stoned him? The *Jews* answered

ver. 33. *him very readily, For a good Work we stone*

thee not; but for Blasphemy, and because that

thou, being a Man, makest thyself God.

Here

maintained and asserted.

III 5

Here they say plainly, that he *made him-
self God*. What does our Saviour say to this? SERM.
IV.

Does he deny the Charge? Does he go about to undeceive them, and to rectify their Mistake? Does he tell them, that they mistook his Meaning? That they misapprehended what he said? So far from all this; that if it was a Mistake, he did his utmost to confirm them in it. *If, says our Saviour, he called them Gods, unto whom the Word of God came,---Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God?* This is what the Logicians call, arguing *a fortiori* from the lesser to the greater. That is to say, if the Magistrates and Prophets, under the Law, had the Appellation of God given to them, because the Word of God, the Eternal *Logos* came unto them. With how much more Justice am I intitled to that Appellation, who am the Eternal *Logos* or Word itself. ver. 354
36.

Had Christ been a mere Creature, surely he would never have presumed to rival God, by assuming his Title. He would never have lain under the odious Imputation of being a Blasphemer, when he could so easily have avoided it, and wiped off the Reproach,

I 2

only

SERM. only by shewing them their Mistake, and

IV. setting them right in this Affair. But instead of this, he confirms what he had before said, by appealing to his Miracles for the Truth of it. *If, says he, I do not the Works of my Father, believe me not. But if I do, though ye believe me not, believe the Works: That ye may know and believe, that the Father is in me, and I in him. Therefore they sought again to take him.* His Explanation of what he had said, and his appealing to his Miracles for the Truth of it, only serve to convince them more and more, that Jesus made himself God. They are still more and more confirmed in this Opinion. They still understand him in this Sense. And our Lord by not denying the Charge, but rather acknowledging the Truth of it, does thereby plainly tell them, that they understood his Words in their only true and proper Sense. Therefore the Behaviour of the *Jews* upon this Occasion, and their Sense of our Saviour's Words, are the best Commentary we can have upon them. This Passage of Scripture therefore is of itself sufficient to satisfy any impartial unprejudiced Person, that Jesus Christ is God, Equal to the Father.

ver. 37.

38, 39.

The

The next Proof of it that I shall mention, is The Form of Baptism, wherein our Saviour directed his Apostles, to make Disciples of all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost. Now Baptism is the receiving Men from a State of Sin and Wrath, into a State of Grace and Favour. But who is it that shall thus receive them? Is it not the Party offended? He only, that is offended can forgive. Because no one can properly be said to forgive an Offence that is committed against another, and not against himself. If another Person is offended; 'tis the Concern of that other Person; but it is no Concern of mine. 'Tis Time enough for me to forgive, when I am offended. Therefore we may very well say with the Scribe at Capernaum, *Who can forgive Sins*, but God only? 'Tis God only that is in Effect injured and offended by Sin; 'tis God only that has it in his Power to punish Sin; and therefore none but God can forgive Sins.

But still Baptism is appointed to be administered in the Name of Jesus Christ, and of the Holy Ghost, as well as in the Name of God the Father. The Pardon of Sins is

SERM. promised in Baptism to the baptised Person,

IV. in the Name of Father, Son, and Holy

 Ghost, 'Twas the Direction of *Ananias* to

Acts xxii 16. *St. Paul, Arise, and be baptised, and wash away thy Sins, calling on the Name of the*

ii. 38. *Lord. St. Peter says, Repent and be baptised every one of you in the Name of Jesus for the Remission of Sins. Or, into the Remission of Sins: Or, in Order to the Remission of Sins; as it may be rendered either Way. Here Jesus Christ is mentioned as the principal Person in whose Name, and for whose Sake all our Sins are forgiven. Now if Jesus Christ, and the Holy Ghost were not God, equally with the Father, the Remission of Sins could never be promised in their Name; since God only can forgive Sins.*

And it ought to be observed farther, that the Three Persons of the Godhead are all placed upon a Foot of Equality, and without any Mark of Distinction. Had not the Son and Holy Ghost been God equally with the Father; the Form of Baptism, in that Case, would not have been as it is now. It would rather have run thus, In the Name of God, and of his Son, and of the Holy Ghost. But as it now stands, the Father is not mentioned as God distinctly from the

Son and Holy Ghost; but Father, Son, and Holy Ghost are all Three spoken of as the Persons, who should release the Sinner from the Guilt and Punishment of his Sins. And therefore we may very fairly conclude from this Passage of Scripture likewise, that Father, Son, and Holy Ghost, are all Three equally and alike God.

The next Text that offers itself for the Proof of our Blessed Saviour's Divinity is that most remarkable One of all in St. John. *In the Beginning was the Word, and the Word was with God, and the Word was God.* This now is as plain as plain can be. *The Word* is here mentioned as being actually distinct from God the Father; and the same *Word* is likewise here said to be God.

If the *Arians* and *Socinians* will presume to take such Liberties with Scripture, as to depart from the literal Sense and Meaning of it, without an evident Necessity for doing so; they may, by the same happy Invention, turn every Doctrine, and every Precept of our Saviour, into Figure and Metaphor. At this Rate, it will be impossible for God to reveal his Will to Men, to any Purpose. Because the Sense of the Revelation will, in this Case, depend, not upon the Intention

SERMON. and Design of God that makes it; but upon
 IV. the Good-Will and Pleasure of his Creatures, who will, by this Rule, be at Liberty, to understand it just as they please.

ver. 3. But to return. Again, we read, *All Things were made by him, and without him was not any Thing made that was made.* Here it is said, that *All Things were made by him.* This is an Universal Proposition. *All Things*, without Exception. And therefore He himself must be unmade. That is, He must have had a Being from all Eternity; because he could not even have *made* himself. For then he must have had a Being, and not have had a Being at the same Time; which is a Contradiction.

But the Apostle says still farther, *And without him was not any Thing made that was made.* There was Nothing at all made, but what *The Word made.* And if *The WORD* made every Thing that was made; then *The Word* must be the Creator or First Cause of all Things: And That which is the Creator, or First Cause of all Things, cannot be any Thing less than God. Well therefore might St. John say that *The Word was God.*

ver. 10. Again, the same Apostle says, *The World was made by him.* Now Moses tells us, that

In the Beginning God created the Heaven and the Earth. He does not speak of any inferior Agent that was employed upon this Occasion. No. It was God himself that created every Thing. *By the Word of the Lord were the Heavens made: And all the Hosts of them by the Breath of his Mouth. For He spake, and it was done: He commanded, and it stood fast.* It was God himself; that is, *The Word or Son of God*; who was himself God, that said, *Let there be Light, and there was Light.* This Power of creating is an incommunicable Property of the Supreme God. For no Being can possibly call Things out of Nothing, and speak them into Being, but he that hath Existence, or Being, in and of himself. No Creature can give That Being to another which it hath not in itself. And as the Word or Son of God gave Being to every Thing that was made; he must necessarily have Being in himself; that is, he must be God. From hence likewise it does very plainly appear, that Jesus Christ is God equally with the Father.

The next Passage of Scripture to this Purpose, is the Acknowledgment of St. Thomas. *My Lord and my God.* 'Tis in vain to think

SERM.
IV.Psalms
xxxiii.
6. 9.

Gen. i. 3.

John xx.
of 28.

SERM. of evading the Force of this Confession of

IV. his, by saying, that it is an Exclamation,

by Way of an Apostrophe to God the Father.

For the Point in Dispute was, whether Jesus was risen from the Dead, or not. *Thomas*

ver. 25. said, he would not believe, that Jesus was risen; Except he should see in his Hands the Print of the Nails, and put his Finger into the Print of the Nails, and thrust his Hand into Jesus's Side. For this Reason, our Lord, the next Time the Disciples were assembled, and *Thomas* with them, openly upbraided *Thomas* with his Unbelief. Then saith he to *Thomas*, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, and be not faithless, but believing.

Now, as Jesus reproached *Thomas* in this Manner, is it not most reasonable to conclude, that *Thomas* addressed himself to Jesus, and to him only? Nay, the Text tells us, that he did. And *Thomas* answered and said unto him, my Lord, and my God. To whom did *Thomas* answer thus? Why, to him that reproached him; to Jesus, that was mentioned before. In this Manner of understanding the Words, the Sense of them is easy and natural. My Lord, and My God.

As

As if he had said, pardon, O Lord, the **SERMON**
 Backwardness of thy Servant in believing **IV.**
 the Truth of thy Resurrection. All my
 Doubts and Scruples are now removed. I
 do now no longer desire that Satisfaction,
 which I before insisted upon having for the
 Reality and Certainty of it. I am now fully
 convinced that Thou art *risen from the dead.*
 I do now from my Heart confess and ac-
 knowledge, that thou art, O Blessed Jesus,
my Lord and my God. This is a natural easy
 Construction of the Words. And to take
 them in any other Sense, is downright
 forced and unnatural.

In another Place we find a very remark-
 able and glaring Proof of our Lord's Divi-
 nity, which runs in these Words, *Take* **ACTS XX.**
Heed therefore unto yourselves, and to all the
Flock over the which the Holy Ghost hath
made you Overseers, to feed the Church of
God, which he hath purchased with his OWN
Blood. Here God is said to have *purchased*
the Church; and it is said likewise, that he
purchased it with his OWN Blood. Else-
 where we are told, that it was Christ who **Eph. v.**
gave himself for it, That he might sanctify
and cleanse it, with the Washing of Water,
by the Word; That he might present it to
himself

SERM. *himself a glorious Church, not having Spot or*

IV. *Wrinkle, or any such Thing; but that it should*
 ~~~~~ *be holy, and without Blemish.*

The Person that did all this is here said to be God. And as it was Jesus Christ that did purchase the Church with his own Blood; it plainly follows, that Jesus Christ is God. But this is still farther evident from the following Consideration. If Christ were not God as well as Man, it would be impossible to justify this Expression, of *God's purchasing the Church with his OWN Blood*. For if Christ were a mere Creature, and his Blood were called *God's OWN Blood* only because God made him; then we might, with as much Propriety, call *the Blood of Bulls, and of Goats, God's OWN Blood*; because God made them likewise. But if it were an impious Expression, to call *the Blood of Bulls and of Goats, God's OWN Blood*; then it is, by Parity of Reason, equally impious, to call the *Blood* of any other Creature whatsoever, *God's OWN Blood*. From this Passage of Scripture likewise it plainly appears, that Jesus Christ is God, 'equal to the Father, as touching his Godhead.'

Upon the Whole then, it is abundantly evident, as well from the Descriptions which  
 the

the Prophets give us of the *Messiah*, as from SERM.  
our Lord's own Declarations concerning him- IV.  
self; and as well from the Form of Baptism,  
as from the particular Testimonies of St.  
*Thomas*, St. *John*, and St. *Luke*, the sup-  
posed Author of the *Acts of the Apostles*;  
that our Blessed Saviour is truly and properly  
God; and that we ought to esteem, and  
to worship him as such.

But this appears still farther from the  
Epistles, and the Revelation; which do all  
corroborate and strengthen the Evidence  
already produced, in Confirmation of this  
important Doctrine.

But I must beg Leave to defer the farther  
Prosecution of this Argument to the next  
Opportunity.

Now, to God the Father, God the Son,  
and God the Holy Ghost, be ascribed, as is  
due, all Honour, Praise, Majesty, Dominion,  
and Glory, now and evermore. Amen.

The

the Prophets give us of the Messiah, as from our Lord's own Declarations concerning him - IV.

Let it be observed as well from the Form of his Testimony, as from the particular Testimonies of St. Thomas, St. James, and St. John, the three

most authentic of the Apostles, that our blessed Saviour is truly and properly God; and that we ought to esteem, and to worship him as such.

But this appears still farther confirmed by the Testimonies, and the Revelation; which do all corroborate and strengthen the Evidence already produced, in Confirmation of this important Doctrine.

But I must beg Leave to defer the farther Prosecution of this Argument to the next

Opportunity. I have, in speaking to the Faithful of these Heads, already shewn, as well from the Prophecies concerning the Messiah, as from our Lord's own Declarations concerning him, tell, and as well from the Form of his Testimony, as from the particular Testimonies of St. Thomas, St. James, and St. John, the three

most authentic of the Apostles, that our blessed Saviour is truly and properly God; and that we ought to esteem, and to worship him as such. But this appears still farther confirmed by the Testimonies, and the Revelation; which do all corroborate and strengthen the Evidence already produced, in Confirmation of this important Doctrine.



127  
The Divinity of our Blessed Saviour  
asserted and maintained.

JER. xxiii. 6.

---The Lord our Righteousness.

IN my last Discourse on these Words, I SERM.  
proposed, V.

I.

To shew the Divinity of our Blessed Saviour. *The Lord.*

II.

That all our Righteousness is in him. *The Lord our Righteousness.* And

III.

To make such Inferences from hence, as these Doctrines do naturally suggest unto us.

I have, in speaking to the First of these Heads, already shewn, as well from the Prophecies concerning the *Messiah*, as from our Lord's own Declarations concerning himself; and as well from the Form of Baptism, as from the particular Testimonies of St. *Thomas*,

SERM. Thomas, St. John, and St. Luke, the sup-

V. posed Author of the *Acts of the Apostles*, that  
 our Blessed Saviour is truly and properly  
 God, and that we ought to esteem, and to  
 worship him as such.

But having then deferred the farther Pro-  
 secution of this Argument, I now proceed  
 to corroborate and confirm the Evidence al-  
 ready produced, in Proof of our Lord's Di-  
 vinity, by Passages found in the Epistles and  
 the Revelation.

THE next Passage of Scripture for Christ's  
 Rom. ix. V. Divinity is this which follows, *Whose are the*  
 5- *Fathers, and of whom, as concerning the*  
*Flesh Christ came, who is over all God blessed*  
*for ever.* This is evidently meant of Christ.  
 And it is observable that the Apostle does  
 very plainly make a Distinction between the  
 Human and Divine Nature of Christ. It  
 seems this Distinction was so very evident,  
 that the Oracle of *Apollo* could not help  
 taking Notice of it, in his Answer; when  
 he was consulted, in Order to know, whe-  
 ther Jesus were God or Man. And in that  
 dark ambiguous Stile of the Oracular Re-  
 sponſes, it was declared, \* That Jesus was a  
 Man

\* Propterea Mileſius Apollo conſultus utrumne Deus, an  
 Homo fuerit, hoc modo reſpondit;

Θεός;

Man according to the *Flesh*. κατὰ σάρκα; alluding **SERM.**  
possibly to this Passage in the *Romans*. And, **V.**  
as *Lactantius* argues very justly from this  
Distinction, If Christ be said to come from  
*The Fathers according to the Flesh*, it plainly  
follows, that he must have a much higher  
Original: That is, that he must be God.  
For otherwise, what Need was there, to  
mention *the Flesh*? What Need of this  
Restriction, unless the Apostle meant to in-  
timate, that in Respect of his Divine Na-  
ture he was descended from God the Father?  
But lest this Limitation should not be suf-  
ficient to convince the *Roman* Christians of  
our Blessed Saviour's Divinity, he takes Care  
to deliver this Doctrine in express Terms;  
by telling them, that the same Christ, who  
came from *The Fathers according to the Flesh*,  
is himself over all, God blessed for ever.

Θεὸς ἦν κατὰ σάρκα σαφὲς τερατῶδον ἔργον

Ἀλλ' ὑπὸ Χαλδαίων κελῶν ὀπλοῖς συναλωθεῖς.

Τόμφοις καὶ σκολόπαισι πικρὴν ἀντίληψιν τελευτῇ.

Primo Verū verum quidem dixit; sed argutē consultorem  
fessellit, sacramentum veritatis penitus nescientem. Videtur  
enim negasse illum Deum; Sed cum fatetur secundum carnem  
fuisse Mortalem; quod etiam nos prædicamus; consequens  
est, ut secundum spiritum Deus fuerit; quod nos affirmamus.  
Quid enim fuerit necesse carnis facere mentionem? Cum satis  
esset dicere, fuisse mortalem. Sed veritate pressus negare  
non potuit quemadmodum res se haberet; sicut illud, quod  
ait, fuisse sapientem. *Lactantius de verâ Sapientiâ. Lib. 4.*  
*Seç. 13. Ed. Cantab.*

K

Again,



SERM. Again, St. Paul says of our Blessed Saviour, that *Being in the Form of God, he thought it not Robbery to be equal with God.*

Phil. ii. 6.

Now if our Lord were only a Creature, it were Blasphemy for himself to think, and for the Apostle to say, He was *equal with God*. For no Creature how excellent soever, can possibly be *equal* to its Creator. Because, no Creature can either worthily sustain, or perfectly exhibit, and represent the Form and Appearance of the Supreme God.

vii. 8.

But farther, the Apostle speaks of an extraordinary Condescension and Humiliation, which the Blessed Jesus submitted to: In that *He made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Man. And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.* But alas! What extraordinary Condescension, what great Matter of Humiliation was it, for a Creature to be obedient to the Will of his Maker? Is it not the greatest Glory, and the greatest Happiness of all Creatures, to be obedient to God's Will, and to be instrumental in promoting his Honour and Glory? What is there in This, that can entitle a Creature to

a Reward from his Maker? It is not possible SERM.  
for any Creature to merit any Thing at God's V.  
Hands; since he has Nothing, but what *he*  
*has received* from God. And therefore when  
he has done his utmost, he has done only  
what it was his Duty to do; and is at best,  
only an *unprofitable Servant*. So far are all  
Creatures from meriting any Thing at God's  
Hands!

But still the Apostle says; that God did,  
in Consideration of his wonderful Conde-  
scension, and Humiliation, publicly mani-  
fest or proclaim his Glory to the whole  
Creation, and his undoubted Right and  
Title to be worshiped by all Creatures.  
*Wherefore God also hath \* highly exalted* 9, 10, 11.  
*him,*

\* This whole Passage is admirably well explained by the  
very learned and worthy Dr. *Waterland*, who was born to be  
the great Champion of the Christian Faith; and whose  
Works are, under God, the strongest Bulwark against That  
subtle and dangerous Heresy of Arianism.

On this Subject of our Lord's Exaltation, This great good  
Man very happily delivers himself in these Words,—‘ Tho’  
‘ the absolute *essential* Dignity of our Blessed Lord, was  
‘ always the same, and in Respect of which he was ever  
‘ *equal* with God, yet his *relative* Dignity towards us, found-  
‘ ed in the Obligations we have received from him, never so  
‘ signally appeared, as in That amazing and astonishing In-  
‘ stance of Condescension and Goodness, his becoming Man,  
‘ and dying for us. We were hereby *bought* with a Price,  
‘ becoming *Servants* to Christ, and Christ a *Lord* to us, in a  
‘ peculiar Sense, and under a *new* and special Title. Upon  
‘ this Occasion, and on this Account, it pleased God, in the  
‘ most

SERM. him, and given him a Name which is above

V. every Name. That at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth. And that every Tongue should confess, that Jesus Christ is Lord, \* to the Glory of God

most solemn and pompous Mauner, to proclaim the high Dignity of God the Son, to re-inforce his rightful Claim of Homage, and to command Heaven and Earth, Angels and Men, to pay him all Honour, Reverence and Adoration, suitable to the Dignity of so great, so good, so divine a Person as the Son of God. He had lately run through an unparallel'd Work of Mercy, had redeem'd Mankind, and triumphed over Death and Hell. Upon this, his Divinity is recognized, and his high Worth proclaimed.—'You may please to consider, that after God the Son had shewn such amazing and astonishing Acts of Goodness towards Mankind, then was it proper to celebrate his Name to the utmost, to recognize the Dignity and Majesty of his Person, and to recommend him to the World, as their God and Lord, with all imaginable Advantage; with such endearing Circumstances as could not but affect, ravish and astonish every pious and ingenuous Mind. And thus I understand the Words, *Wherefore God also hath highly exalted him*, That is: On Account of the great Work of Redemption, so full of Love and Goodness, so astonishing and so endearing, God hath remarkably proclaimed his Dignity, and set forth his Glory; commanding all Men hereupon to acknowledge him their God and Lord; Their Lord always, but now more especially, by a new and distinct Claim, as their Saviour and Deliverer and only Redeemer.'

Dr. Waterland's *Lady Moyer's Lectures*. Sermon 5. Pages 174, 5, 6, 7, 8. Second Ed.

\* After the Apostle had taught us the great and super-eminent Dignity of God the Son, it was very proper to add, *to the Glory of God the Father*, that we might not be so intirely taken up with admiring and reverencing the Excellency and Perfections of God the Son, as to forget that he is a Son still, referring all to God the Father, whose

Glory



asserted and maintained.

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*God the Father.* This surely is such a Privilege as is too great for any Creature to enjoy. That all created Beings, visible, and invisible, as well those in Heaven, as those in Earth, and those departed out of this Life, should all bow the Knee, by the Way of Homage or Worship, to the Blessed Jesus; and that all Tongues, Nations, and Languages, should confess and acknowledge that *Jesus Christ is Lord of all*; This surely could never be enjoined, unless he were God, equally with the Father. Neither could this Worship, paid to the Son, be *to the Glory of God the Father*, in any other Sense of this Passage; since This would be for God himself to give his *Glory to another*; which we cannot possibly conceive him to do.

Another Proof of our Lord's Divinity is found in the Epistle to the *Colossians*; where the Apostle says, that *He is the Image of the invisible God, the First-Born of every Crea-*

‘*Glory it is to have had always with him, and rejoicing always before Him, so great and so Divine a Son equal to Himself, the express Image, the perfect Transcript and adequate Resemblance of his Person, I may just observe to you the strict Accuracy of the Apostle's Expression God the Father; Not God absolutely, nor God, his Father, as some affect to speak, but God the Father, intimating that the Son is God also, and therefore, for Distinction's Sake, he adds, the Father, expressing it thus, to the Glory of God the Father.*’ Idem. lb. p. 180, 181.

SERM, *ture*. Now it is certain, that an Image  
 V. ought to exhibit a perfect Resemblance of  
 that which it is intended to represent. But  
 how is it possible that any Creature should  
 perfectly represent the great Lord of Hea-  
 ven and Earth? The Perfections of the  
 Supreme Being are infinitely great and glo-  
 rious in themselves: And therefore all  
 created Excellence, even the greatest and  
 most glorious, must needs fall infinitely short  
 of the Divine Perfections; and at best can  
 afford us but a very faint and imperfect  
 Transcript of the Divine Majesty. And if  
 the greatest affords us but a low and inade-  
 quate Resemblance of God's glorious Per-  
 fections, how can our Blessed Saviour be  
 here said by the Apostle, to be *The Image of*  
*the invisible God*; and in the Epistle to the  
 i. 3. *Hebrews, The Brightness of his Glory, and*  
*the \* express Image of his Person*, if he were  
 not God equally with the Father?

\* The original Word *Χαρακτήρ* is very expressive; and signifies a Piece of Sculpture, or Engraving, representing any Person, which is done to a Hair; or, as we call it, to the Life: And 'tis therefore very properly rendered, in our *English Translation, the express Image*; or the exact Image.

*Χαρακτήρ, ὁμοίωσις. Hesychii Lexicon. — ἐν Διαιτύπῳ σώματος, δηλῶσα τὴν ὑπόστασιν. Phavorini Lexicon.*

—Nota impressa, vel insculpta aut inscripta. Item figura, effigies, imago, lineamentum, ductus.

*Ἐν ταῖς ὁμιλίαις ὁ τῆς ψυχῆς χαρακτήρ βλέπειν. Apud Demosthenem. Scapulae Lexicon. Lond. 1652.*

But

\* But farther, Our Lord is said to be **SERM.**  
*The First-Born of every Creature.* Or, as **V.**  
 learned Men observe, the Words ought to  
 be rendered, *Born BEFORE every Creature.*  
 And certainly he that was thus *Born*, or be-  
 gotten **BEFORE every Creature**, must be

\* Dr. *Waterland* observes, That — ‘ In Respect of the  
 ‘ Words, *First-Born of every Creature*, our Translation  
 ‘ comes not up to the Force, or Meaning of the Original. It  
 ‘ should have been *Born* (or begotten) **BEFORE the whole**  
 ‘ *Creation*; as is manifest from the Context, which gives the  
 ‘ Reason, why he is said to be *Πρωτότοκος* *πάντων κτισμάτων*. It  
 ‘ is because He is **BEFORE all Things**, and because by Him  
 ‘ were all Things created. So that this very Passage, which,  
 ‘ as it stands in our Translation, may seem to suppose the Son  
 ‘ one of the Creatures, does, when rightly understood,  
 ‘ clearly exempt him from the Number of Creatures. He  
 ‘ was **BEFORE** all created Being, and consequently was  
 ‘ himself uncreated, existing with the Father from all Eter-  
 ‘ nity.’ *Waterland’s Moyer’s Lectures, Sermon. 2. P. 59, 60.*  
*2d. Ed.*

Another ingenious Author observes on these Words as  
 follows, ‘ *Πρωτότοκος* *πάντων κτισμάτων*, is *πρὸ πάντων*  
 ‘ *κτισμάτων*, **BEFORE** all Creation; as God is said to be  
 ‘ *Προϋστάς* *τῶν ὅλων Θεός*, *Diog. Laert.* not, the most antient  
 ‘ of, but, **BEFORE** all Things. And, in *Origen*, the Son  
 ‘ is said to be *Προϋστάς* *πάντων τῶν δημιουργημάτων*. The Sense  
 ‘ is, **BEFORE** all Creatures.’ *Letter to Mr. Samuel*  
*Chandler: By George Harvest, M. A. Fellow of Magdalene*  
*College, Cambridge. P. 34, 35.*

A parallel Place, where the Adjective *Πρῶτος* is used ad-  
 verbially, is found in *John i. 30.* where the Baptist says of  
 our Lord, *Πρῶτός μιν ἦν*. From whence it appears, that  
*Πρῶτος* carries the same Signification as the Preposition *Πρὸ*,  
 which signifies *Before*. And if *Πρῶτος* taken singly may be  
 used in this Sense, then it may signify the same Thing, when  
 it is found in Composition, as in the Word *Πρωτότοκος*. And  
 then more especially, when the Word was understood in this  
 Sense by the Fathers, as may be seen in *Justin Martyr*, as  
 quoted by Dr. *Waterland*, in the Notes to the Sermon before-  
 mentioned.



SERM. Himself God. And that the Son of God

V. was Born BEFORE every Creature is plain  
 from these Words of the Apostle, For by him  
 Col. i.  
 16, 17.

were all Things created that are in Heaven,  
 and that are in Earth, visible and invisible,  
 whether they be Thrones, or Dominions, or  
 Principalities, or Powers: \* All Things were  
 created by him and for him. And he is  
 BEFORE all Things, and by him all Things  
 consist. Here the Son of God is declared to  
 be the Creator and Preserver of all Things,  
 in Heaven and in Earth, visible and invisible.  
 And they are not only said to be created by  
 Him, but for Him. As a very learned and  
 worthy Divine expresses it. † ' He is the  
 ' Final as well as Efficient Cause; as much  
 ' as to say, that they are made for his Ser-  
 ' vice, and for his Glory, the ultimate End  
 ' of their Creation. And that it may not  
 ' be suspected, that they have their Depen-

\* From this Passage, which declares the Son of God to  
 be the Final, as well as the Efficient Cause of all Things,  
 Barnabas does very justly infer the transcendent Dignity and  
 Majesty of Christ; and therefore he ascribes unto him all  
 Honour, and Glory, and Might, for ever and ever.

— Εχεις οὖν περὶ τῆς μεγαλειότητος τοῦ Χριστοῦ, ὡς πάντα ἐν  
 αὐτῷ, καὶ δι' αὐτοῦ ποιῆσαι ἡ δόξα, κράτος καὶ τιμὴ, νῦν καὶ ἐν  
 αἰῶνας τῶν αἰώνων. S. Barnabæ Apostoli Epistola Catholica.  
 Cap. 17. Ed. Oxon.

† See Waterland's Lady Moyer's Lectures, Serm. 2d.  
 Page 61. 2d. Ed.

dence

‘ dence upon another, and not upon him; SERM.  
 ‘ or that in him they do not *live and move* V.  
 ‘ and hold *their Being*; the Apostle adds  
 ‘ farther, that *by him all Things consist*. He  
 ‘ is not *Creator* only once, but *perpetual*  
 ‘ *Creator*, being the *Sustainer*, and *Pre-*  
 ‘ *server* of the whole Universe?

Again, the Apostle speaks thus. *Without* 1 Tim. iii.  
*Controversy, great is the Mystery of Godli-* 16.  
*ness: God was manifest in the Flesh, justified*  
*in the Spirit, seen of Angels, preached unto*  
*the Gentiles, believed on in the World, re-*  
*ceived up into Glory.* These are all evidently  
 the most infallible Characteristics, the most  
 distinguishing Marks of the Blessed Jesus.  
 These Marks all belong to the same Person.  
 And this Person is declared to be *God mani-*  
*fest in the Flesh.* That is, as the original  
 Word signifies, God was *manifested*, or made  
 to appear, and to become visible *in the Flesh*;  
 that is, in the Person of his Son Jesus Christ.  
 But how could this be, unless the Divine  
 Nature were united to the Human Nature in  
 the Person of our Lord; and thereby made  
 in some Sort visible to the World? If Jesus  
 Christ were no more than a Creature, tho’ he  
 were never so glorious, yet his taking upon  
 him our *Flesh*, could not possibly be said to  
 make

SERM. make *God manifest*, or visible to the World.

V. It would be at best, but making *Himself manifest*, or visible in the *Flesh*; whilst God remained altogether as invisible as he was before. Neither could there be any *great Mystery* in this, that a Creature should assume, and put on a visible Appearance.

1 Pet. i.  
12.

Much less would it be, as *St. Peter* says it is, Such a Mystery as the *Angels* themselves *desire to look into*. But if we believe, that the Word, or Son of God condescended so far as to hide his Divine Glory with a Veil of *Flesh*, and to take our Nature upon him, in Order to the Redemption of a wicked and a lost World, then indeed we must confess, that This is just Cause of Wonder and Astonishment to Men and Angels. *Without Controversy, great is This Mystery of Godliness*. But if Christ were no more than a Creature, there would be no *Mystery* at all in it.

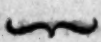
The next Proof I shall lay before you of our Lord's Divinity, is that which lies next in Order to the former, which we have in Heb. i. 6. these Words, *And again when he bringeth the First-Begotten into the World, he saith, And let all the Angels of God worship him*. Now we all of us know, that God only is to be



be worshipped. Our Saviour himself says, *SERM.*  
*Thou shalt worship the Lord thy God, and him V.*  
*only shalt thou serve.* And again, the same *Matt. iv.*  
 Divine Person says, *The Father hath com-<sup>10.</sup>*  
*mitted all Judgment unto the Son : That all<sup>John v.</sup>*  
*Men should honour the Son, even as they honour<sup>22, 23.</sup>*  
*the Father.* That is, precisely in the same  
 Manner ; with the same religious Veneration  
 and Adoration. In the *Galatians*, 'Tis laid *iv. 8.*  
 down as a Mark of Idolatry, to worship,  
 that is, to *do Service* to, *Them that by Nature*  
*are no Gods.* If therefore *God only* is to be  
*worshipped* ; If it is Idolatry to worship any  
*that by Nature are no Gods.* If the Angels  
 themselves are directed to *worship* the only  
 begotten Son of God ; If they are directed  
 by God himself to do this ; And if our Lord  
 himself tells us, that God hath *committed all*  
*Judgment to the Son*, to this very End and  
 Intent ; *That all Men should honour the Son,*  
*even as they honour the Father* ; If all this be  
 true, as it plainly appears to be from those  
 Passages of Scripture now laid before you,  
 then the Consequence plainly makes itself, and  
 it must undeniably follow, that our Saviour  
 Christ is God equally with the Father.

The next Proof of our Lord's Divinity is  
 found in these Words, *But unto the Son he<sup>Heb. i. 8.</sup>*  
*saith,*

SERM. *saith, Thy Throne, O God, is for ever and*

V. *ever; a Sceptre of Righteousness is the Sceptre*  
 *of thy Kingdom. Here The Son is expressly*

*stiled God. And again he is acknowledged*

*for the Creator both of Heaven and Earth:*

*And his Immutability and Eternity are plainly*

ver. 10,

11, 12.

*declared in these Words. Thou Lord in the*

*Beginning hast laid the Foundation of the*

*Earth; and the Heavens are the Works of*

*thine Hands. They shall perish, but thou re-*

*mainest: They all shall wax old as doth a Gar-*

*ment; and as a Vesture shalt thou fold them up,*

*and they shall be changed: But thou art the*

*same, and thy Years shall not fail. Here is*

*plainly a Comparifon made between the*

*Creator and his Creatures; between Things*

*finite and limited in their Duration, and*

*changeable and perishable in their Nature;*

*and the Maker of them, who is Unchange-*

*able and Eternal. And as these Attributes of*

*Unchangeableness and Eternity are in this*

*Passage evidently ascribed to the Son of God,*

*it clearly follows that the Son is God. Be-*

*cause no One but God is unchangeable. All*

*created Beings must necessarily be liable to*

*Change; inasmuch as they are subject to the*

*Will and Power of their Creator.*

*And*

And in another Place, the same Apostle SERM. V. declares, that *Jesus Christ is the same Yesterday, To-Day, and for ever.* These Texts xiii. 8. therefore, as they do plainly declare our Lord's unchangeable Perfections, do likewise abundantly evince his Divinity.

Elsewhere we read thus, *And we know that* 1 John v. 20. *the Son of God is come, and hath given us an Understanding, that we may know him that is true : And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life.* Here the Demonstrative Pronoun *This* plainly refers to Jesus Christ last before mentioned. The Sense of the Passage requires it ; and it is most agreeable to all the Rules of Construction, that it should be referred to him. And what shews still plainer, that it ought to be referred to him, is ; That St. *John* does in this very Epistle call the Son *The Word of Life*, and Chap. i. likewise, *That Eternal Life, which was with* 1, 2. *the Father, and which was manifested unto us.* And that this Appellation of *Eternal Life* is applicable only to the Son, is still farther evident from hence, That he is in the Epistle to the *Hebrews*, clearly stiled, *The* Chap. v. *Author of Eternal Salvation to all them that* 9. *obey him.*



SERM. The last Proof I shall alledge in Support

V. of our Blessed Saviour's Divinity, is contained in these Words of St. *John*, *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

Rev. i. 8.

From the thirteenth Verse of this Chapter it appears, that it was the Son of Man who spoke this. And the same Person said to St.

ver. 17.  
18.

*John*,---*Fear not; I am the First and the Last: I am he that liveth, and was dead.*

ii. 8.

And again, *These Things saith the First and the Last, which was dead, and is alive.* These Characters of *living* and *being dead*, and of *being dead* and *alive* again, are sufficient to shew, that all this must necessarily be understood of Jesus Christ. And again, the same

xxi. 6.

Person says in another Place, *I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the Fountain of the Water of Life freely.* This is exactly the same Manner of speaking, as our Blessed Lord makes Use of, in his Conversation with the Woman of Samaria. *Whosoever drinketh of the Water that I shall give him, shall never thirst: But the Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life.* And on another

John iv.  
14.

Occasion,

Occasion, our Lord says, *If any Man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water.* SERM. VI. But the following Passage puts it out of all Dispute that this Attribute of Eternity is meant of the Son of God, and therefore ought to be understood of him. For the same Person says thus, *Behold I come quickly; and my Reward is with me, to give every Man according as his Work shall be. I am Alpha and Omega, the Beginning and the End, the First and the Last.* vii. 37, 38. And yet once more; The same Person calls himself, *I Jesus*, and declares himself to be *The Root and the Offspring of David.* Rev. xxii. 13, 14.

Now let any considerate impartial Person lay all these Passages in the Revelation together, and consider them in One and the same View; and then it will evidently and undeniably appear, That the Attributes of Omnipotence and Eternity are here plainly ascribed to Jesus Christ. That he calls himself *Alpha and Omega; The Beginning and the Ending; The First and the Last; Which is, and which was, and which is to come, The Almighty.* It will appear likewise, That the same Person calls himself *I Jesus*; and declares

SERM. declares himself to be *The Root and the Offspring*  
 V. of David.

Now how the same Person can be both *The Root and the Offspring of David*, unless he be God, as well as Man, it is not possible for us to conceive.

And farther still. The Divine Attributes of Omnipotence and Eternity are the Incommunicable Perfections of the Supreme Being, and as such cannot possibly be ascribed to any Creature whatsoever; let him be never so great, and never so glorious. But these Attributes are in these Passages evidently assumed and challenged by This *Jesus*, who declares himself to be *The Root, and the Offspring of David*. From the Whole then it does very plainly follow, That This same *Jesus* is, and must be God, equally with the Father. Because, if he were not God, he could not be either *Almighty*, or *Eternal*: Both which he plainly declares himself to be.

Thus, my Brethren, have I laid before you the most considerable Texts which serve to prove our Blessed Saviour's Divinity, separately and distinctly. Many others might still be produced. But to do this would be almost endless; and after all that I have already

ready



ready urged, I flatter myself, that it is down-right needless. SERM. V.

Now, upon the Whole, Is it, do you think, in any Degree credible, that Our Saviour and his Apostles would have expressed themselves so peremptorily and positively upon this Head of Christ's Divinity, if he had not been God, as well as Man? Would they, do you think, have run the Risk of being instrumental in introducing and establishing Idolatry in the World, by the Use of such ambiguous and equivocal Language? Would they have conspired to lead Mankind into so dangerous an Error, as that of worshipping one, who *by Nature was no God*? No. This is not to be conceived. This is the Character of Impostors and Seducers, and not of those who laid down their Lives for the Truth of what they delivered. Upon the Strength then of what has been said, I think I may, with the utmost Degree of Confidence, now pronounce, that the *Right Faith is, that we believe and confess, That our Lord, Jesus Christ, the Son of God, is God and Man.* I ought now, in the second Place,

## II.

To proceed to shew, that all our Righteousness is in him. *The Lord our Righteousness.*

L

But

SERM. But having already trespassed so long upon

V. your Patience, I must beg Leave to defer it till the next Opportunity.

Now, to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is most due, all Honour, Praise, Might, Majesty and Dominion, now and for ever more. Amen.

**The Doctrine of our Justification,  
by Faith in Christ, explained and  
defended.**

J E R. xxiii. 6.

*---The Lord our Righteousness.*

**I**N my two last Discourses on these Heads, **SERM.**  
I proposed, **VI.**

**I.**

To shew the Divinity of our Blessed Sa-  
viour. *The Lord.*

**II.**

That all our Righteousness is in him. *The  
Lord our Righteousness.*

And

**III.**

To make such Inferences from hence, as  
these Doctrines do naturally suggest unto us.

The First of these Heads I have already  
gone through. And

I come now in the second Place to shew,

**II.**

That all our Righteousness is in him. *The  
Lord our Righteousness.*

L 2

If



SERM. If we consider either the Nature of Man,  
 VI. as a reasonable Creature, or else the Moral  
 ~~~~~ Attributes of the Deity; we shall soon be  
 convinced, That God made him at first upright, and perfect in his Kind. As the Ruins of a stately Building are sufficient to discover to us, what it was at One Time: Even so, the present Remains of Human Reason, and those imperfect Traces of our primitive Excellence which are still discernible in the Mind of Man, do all of them abundantly evidence the Original Dignity of Human Nature. Such an excellent Endowment, as the Gift of Reason is, was certainly designed to answer the noblest Uses, and the most important Ends. 'Twas evidently intended for the Conduct of his Life, and the Rule of his Actions; to enable him to discern the several Reasons and Fitnesses of Things, and to induce and determine him to act agreeably thereunto: And to restrain and keep him back from every Thing that was inconsistent with his Innocence and Happiness; with the Peace and Order of Society, and the Welfare and Benefit of his his Fellow-Creatures; with That Reverence and Obedience which he owed to his Creator; and with That profound-Deference
 and

and inviolable Regard which was due to the SERM.
Honour and Authority of his Laws. And VI.
as these Ends are of all others the noblest and
most important, we may from hence very
justly infer ; That Human Reason was at
First abundantly sufficient to answer and pro-
mote those excellent Purposes for which it
was intended. For it was not consistent
with infinite Wisdom, to propose the noblest
and best Ends, and at the same Time to
make Choice of such Means as were inade-
quate, and insufficient for the Attainment of
them.

Again, if we consider the Moral Attri-
butes of the Deity, we shall be farther con-
vinced, that at First he made Man upright.
As God endowed Man with the Gift of
Reason ; and designed this Faculty as a Rule
of Action ; he thereby made him an ac-
countable Creature, and laid him under the
strongest Obligations of conforming his
Actions to this Rule. And as This Rule
was in its own Nature compleat and perfect ;
and every Way fitted, to answer those
Ends for which it was intended ; it fol-
lows plainly from hence, That Man must
have been made upright at First ; That
he must have had sufficient Capacities to
discern clearly between Good and Evil ; and

SERM. full Abilities to pursue the former, and to shun

VI. the latter; and to adhere inviolably and invariably to this most compleat and perfect Rule. Unless we admit this, we shall be forced to acknowledge; Either that the Rule of Action given to Man, was in itself insufficient for those Purposes for which it was given; Or else, that God laid him under such Obligations, as he had no Capacities, nor Abilities to live suitably unto. Now as the first of these Suppositions carries in it the foulest Imputation upon the Wisdom of the Deity, so the last contains the grossest and most unjust Impeachment of the Divine Justice and Goodness.

From hence then it plainly appears, That Man was at First created upright and perfect in his Kind. Or else, as * a very ingenious and elegant Author happily expresses it, ' Man, in his Original Formation, must ' have been endued, not only with a sufficient Knowledge concerning God, and that ' Law of Reason, which was to be the Rule ' of his Actions, in Order to the Attainment ' of the End he was designed for, but also with ' such Rectitude of Will, as to have Power to ' move steadily and uniformly, with Ease

* Thomson's *Enquiry into the Natural State of Man*. P. 9.
Printed at Dublin.

and Pleasure, in Obedience to that Law, SERM.
under the Direction and Influence of that VI.
Knowledge: Or, in other Words, Man,
in his Original State, must have judged according to the most perfect Rules of Right Reason, and must have had Power to act, with Ease and Pleasure, in absolute Conformity to the Will of his Maker.

This View of the Original Excellence and Perfection of our Nature is most agreeable to the Frame and Constitution of Man, considered as a reasonable Creature; most suitable to our Apprehensions of the Divine Wisdom, and Justice, and Goodness; and most consonant to the whole Tenour of the Scriptures; which do by ample and sufficient Testimonies abundantly confirm the Truth of this Representation. These Holy Oracles do not only manifestly suppose, and expressly declare a general Corruption and Depravity of Human Nature; which very Supposition evidently implies the Original Rectitude and Perfection of it; but they do likewise positively and plainly assert, That Man was at First made upright and perfect in his Kind; and That he was originally invested and endowed with all That Superlative Excellence and Dignity, which properly belonged to

SERM. Beings of his Rank and Order; and which

VI. they were naturally capable of. Nothing

less than this, I conceive, can well be understood by these Words of *Moses*, which tell us, That God created Man in his own Image, in the Image of God created he him.

Gen. i.
27.

If Man had been at First created frail and imperfect as he now is; he could not possibly have been what St. *Paul* calls him,

1 Cor. xi.

7.

See also

Eph. iv.

24.

Col. iii.

10.

The Image and Glory of God. And, if upon a Survey of all his Works, both of the inanimate, and the irrational Part of the Creation, God saw, that they were good, and perfect in their Kinds; 'tis highly unreasonable to suppose, that he should make Man, the great Master-Piece of his Works, and the Sovereign Lord of this lower World, less perfect than the Rest of his Creatures; who were created purposely for his Sake, and for him to have the *Dominion* over them. Neither

Gen. i.
31.

That God saw every Thing that he had made, and behold it was very good. And farther than This: The particular Account, which

Chap. iii.

he afterwards gives us, of the unhappy Fall of our First Parents, does in itself necessarily suppose, and evidently imply a former State of Innocence and Perfection, from which they unhappily fell.

From

* From Reason therefore, and from Scrip-
ture, it plainly appears, That God made Man
upright. And, as it is certain, that he was
at First created in a State of Innocence and
Perfection; even so, it is equally certain,
That He is at present fallen from it; and
sunk into a State of Corruption and Dege-
neracy, of Sin and Misery.

As a worthy Prelate of our Sister-Church
expresses himself on this Head, † Daily
Experience shews us, that there is much
Ignorance, Folly, and Misery amongst
Men; that we have a Prospect of these as
soon as we begin to think; and that No-
thing more imbitters Life than that View.
The Beasts are sick, and want, and die as
well as Men; but yet are not so miserable,
because they see no farther than the pre-
sent, and therefore are not tormented with
the Remembrance of what is past, or
the Fear of what is to come. Whereas
Men are apprized that Pains and Diseases,
Disappointments and Death, are before
them, and have not the like Certainty of

* The Original Perfection of Human Nature is abundantly
proved by the learned Dr. Jonathan Edwards, late Principal
of Jesus College in Oxford; in his excellent *Preservative
against Socinianism*, Part 2d. From P. 2d. to P. 32. Second
Edition.

† Archbishop King's Sermon on the Fall of Man. P. 1.
2d. Ed.

SERMON. 'one Single Act of Pleasure to balance the

VI. 'dismal Consideration. This should make

us sensible, that we are not in the State in which Nature placed us, since a good God can hardly be supposed to have made a Creature with less Views of Happiness than of Misery. From whence we may conclude, that our present State is not that wherein God created us, but that we are some Way or other fallen from it.'

Or, as another very learned Person speaks.

* 'If there were no Scripture, yet the unsampled Irregularity of our whole Nature, which all the Time of our Life runs counter to all Order and Right Reason; the woful Misery of our Condition, being a Scene of Sorrow, without any Rest or Contentment; this might breed some general Suspicion that *ab initio non fuit ita*, from the Beginning it was not so; but that He who made us Lords of his Creatures, made us not so worthless and vile as now we are; but that some common Father to us all had drunken some strange and devilish Poison, wherewith the whole Race is infected.'

* Mede's Discourses. Vol. 1. Disc. 37.

Human

Human Nature then is, as the Author first mentioned does very elegantly express it, and hath been for many Ages, in a State of Weakness and Disorder: We find the Intellect of Man, which in its Original Constitution had Light and Power sufficient to guide and carry him to the End he was to move to, dark and disabled of its directive Force, and scarce of Sagacity enough to discern what he is, from what Cause he derived his Being, and what End that Being is designed for: The Faculty indeed is essential to the Soul, but the Original Furniture and Improvement of it are so disordered, that in Respect of their primitive Perfection, they are scarce fit for the meanest Use.

And, In Consequence of this Privation or Weakness of true Principles of Direction and Motion in the rational Faculties, so devious is the Will from a regular Pursuit of what is Good, and suitable to the Original End of Man, that we often find in it an Inclination, and Propension to what is positively Evil, and naturally destructive of the very Body, which even

SERM. the sensual Appetite should be studious to
VI. preserve.

But not to multiply Testimonies in so plain a Case, I need only to observe farther, That a very little Reflection upon ourselves, and our past Conduct, and a small Degree of Observation upon the World, and the present Condition of Human Nature, will be

* Page 78.

The great Mr. *Wollaston* expresses himself on this Subject, as follows.

‘He that well examines himself, I suppose, will find these Things to be true. That he is sensible of great Defects and Limitations, in the Use of his rational Faculties, and Powers of Action, upon many Occasions: As also, that his Passions are many Times apt to take wrong Turns, to grow warm, irregular, excessive. In other Words, that he is in many Respects fallible and infirm.’ *Religion of Nature delineated*. Sect. 9. II. 7. Page 168. Sixth Ed.

And the learned Dean *Conybeare* speaks thus. — ‘It is observable, and acknowledged by the best and wisest Men we know of, that there is (in our Nature) a strong Tendency and Propension to Things in themselves wrong. Those who have considered Matters with no better Light than Human Reason could give them, have been apt to conclude, that our Nature was not always in the same State in which we find it now; — that as it came pure out of the Hands of our Maker, our Understanding must have been clearer and more extensive, and our Affections or Passions more governable.’ *Defence of Revealed Religion*. Chap. 2d. P. 112, 113. First Ed.

And Mr. *Locke* says, That ‘Christ’s coming into the World was—to reform the corrupt State of degenerate Man.’ *Reasonableness of Christianity*. *Locke’s Works*, Fol. Vol. 2d. Page 561. Fourth Ed.

See also the learned Dr. *Leland’s* Answer to a Book intitled *Christianity as Old as the Creation*, Part II. Chap. 14. Of the *Mosaick* Account of Man’s Original Dignity, and the Fall. Page 392. Second Ed.

sufficient

sufficient to convince us, That Mankind are not in That State in which they were at First created. The several Faculties and Powers of our Minds are strangely warped from the Original Rule of Right Reason, and have *started aside like a broken Bow*. Our Understandings are clouded, darkened, and almost blinded; our Judgments biased, misled and deceived; our Wills perverted, distorted and corrupted; and our Passions heightened, disturbed and inflamed. We have an inbred Listlessness and Aversion to what is Good, and an untoward Propension, and powerful Inclination to what is Evil and Sinful. We are all of us naturally froward, even from our Mother's Womb; as soon as we are born, we are disposed and inclined to go astray, and to strike out into the By-Paths of Sin and Folly.

And indeed, no Wonder, it is so with us all; seeing we are, as the Psalmist expresses it, *Shapen in Wickedness: And in Sin have our Mothers conceived us.* Our Fathers have *eaten sower Grapes; and the Childrens Teeth are set on Edges.* Nor indeed can it possibly be otherwise with us; neither is this any Imputation upon the Divine Justice and Goodness. For where the Fountain Head is

SERM.
VI.

Psa. li. 5.

Ezek.

xviii. 2.

SERM. is poisoned and corrupted, all the Streams

VI. which flow from it, must necessarily be de-

filed and polluted. Our First Parents, by wilfully transgressing the positive Command of God, and violating the Supreme Law of their Nature, which directed Love and Gratitude to their Creator, and an intire Submission and an uniform Obedience to all his Commands; did from hence derive a Moral Taint and Corruption into the very Frame and Constitution of their Nature; and an universal Obliquity and Depravity, Irregularity and Disorder into all the Faculties and Powers of their Minds. This being their unhappy Condition, after their eating the Forbidden Fruit; their whole Nature being now intirely corrupted and depraved; they could not possibly communicate That Nature to their Posterity, without conveying at the same Time, That unhappy Corruption and Depravity, which were now absolutely inseparable from it. And as distempered Parents do naturally communicate the Seeds of their own Disorders to their innocent Offspring, even so have Our First Parents naturally and necessarily conveyed to their whole Race the Original Corruption and Degeneracy of their Nature.

Since

Since then we are all of us necessarily con- **SERIAL**
 served and born in Sin, and are for this Reason **VI.**
 the Children of Wrath, we must not pre-
 sume to accuse the Divine Justice and Good-
 ness, nor to charge God foolishly. No. By
 no Means. Because, God made Man upright. **Ecclef.**

He came pure and innocent, and perfect in
 his Kind out of the Hands of his Creator.
 But Man unhappily corrupted himself, and
 his own Ways: And being now intirely
 corrupt and degenerate himself, the Infection
 is spread through his whole Race, and un-
 avoidably entailed upon all his Posterity.

vii. 29.

If then we are all weak and frail, miser-
 able and sinful; If every Imagination of the **Gen. vi.**
 Thoughts of our Hearts be only Evil continually; 5.

If the whole Head be sick, and the whole Heart **Isai. i.**
 faint; If from the Sole of the Foot even unto 5, 6.

the Head there be no Soundness in it; but
 Wounds and Bruises and putrifying Sores;

In one Word, If all have sinned, and come
 short of the Glory of God, It is, as our

Church well expresses it, * The Fault and
 Corruption of the Nature of every Man,

that naturally is ingendered of the Offspring
 of Adam; whereby Man is very far gone

from Original Righteousness, and is of his

* Ninth Article of Religion.

SERM. *own Nature inclined to Evil; so that the*
 VI. *Flesh lusteth always contrary to the Spirit;*
 ~~~~~ *and therefore in every Person born into*  
*this World, it deserveth God's Wrath and*  
*Damnation.*

And however strange This may seem at First Sight; yet if we consider the Divine Attributes with an ordinary Degree of Attention, we shall soon perceive the great Reasonableness of it; and be abundantly sure,  
 Rom. ii. 2. *that the Judgment of God is according to Truth.* A just and holy God cannot but look upon every Degree of Moral Turpitude and Obliquity with the utmost Abhorrence and Indignation. There is in Sin such a manifest Opposition to the Divine Nature, and such an inherent Malignity and Depravity, as must needs be infinitely displeasing and hateful in the Sight of God. He is, as  
 Hab. i. 3. *the Prophet speaks, of purer Eyes than to behold Evil, and cannot look on Iniquity, with Indifference.* Every Thing that is of a Moral Nature must necessarily be, either an Object of his Approbation and Love; or else, of his Displeasure and Indignation. Because, every Thing which comes under the Notion either of Good, or Evil, does properly fall under the Cognizance of the  
 6 Supreme

Supreme Governor of the World, and is a <sup>SERMON</sup> fit and proper Object of his more immediate <sup>VI.</sup> Care and Concern. And as Holiness is essential to the Divine Nature, and the Notion of Justice inseparable from our Ideas of a righteous and good Governor, we must necessarily conclude, That his Holiness and his Justice are particularly interested in the Dispositions and the Behaviour of his Creatures; and are more especially concerned, to consult and maintain the Honour and Authority of his Laws, and to manifest his Displeasure and Indignation, upon every wilful Violation and Transgression of them.

This being the Case, it is easy to conceive, how we are all *by Nature Children of Wrath*, and justly obnoxious to the Divine Displeasure. Our whole Nature being now changed from good to bad, and become intirely corrupt and degenerate, must necessarily be displeasing and hateful in the Sight of an infinitely wise, and just, and holy Being. For, as a great and masterly Writer expresses it,  
 \* ' An Opposition of Nature to the Divine  
 ' Nature must certainly be hateful to God,  
 ' as it is the Root of much Malignity and  
 ' Sin. Such a Nature cannot be the Object

\* Burnet on the Ninth Article. Page 112. Fourth Ed.

SERM. of his Love, and of itself it cannot be accepted of God: Now since there is no  
 VI. Mean in God between Love and Wrath, Acceptation and Damnation, if such Persons are not in the first Order, they must be in the Second.

Therefore it is the Fault and Corruption of our Nature, which is the only true and genuine Source of all our Guilt, and all our Misery. Our First Parents did by their Disobedience vitiate and corrupt That Nature which God had given them: And their Nature being now defiled and tainted, Sin became inherent in it, and from henceforth naturally inseparable from it. Hereby they did, not only plunge themselves, but they did likewise necessarily involve their whole Posterity in the unhappy Consequences of their fatal Transgression. We derive our Nature from them; and, together with it, That Moral Taint and Corruption, which is now perfectly congenial with it, and absolutely essential to it: Infomuch, that we cannot partake of the One, without sharing likewise of the Other.

But still, This is no just Objection against the Justice and Goodness of God. He is still *righteous in all his Ways, and holy in all his*



his Works, If we are brought into the same SERM.  
Condition of Mortality and Misery, and con- VI  
cluded under the same fatal Sentence, it is  
no more than the natural and necessary  
Consequence of their wilful Transgression.  
And therefore, if upon this Account, God  
hath concluded us all under Sin, Every Mouth Rom. iii.  
must be stopped, and all the World become 19.  
guilty before him. Because in Truth, All ver. 23.  
have sinned, and come short of the Glory of  
God.

And it should seem, as if every wise and  
good Man, in every Age and Country, were  
seriously and deeply sensible of the Justice of  
this Sentence, and fully convinced of the ex-  
ceeding great Degeneracy and Corruption of  
Human Nature. Holy David prays thus,  
Enter not into Judgment with thy Servant Psa. cxliii.  
For in thy Sight shall no Man living be justi-  
fied. And again, he says, If thou, Lord, cxxx. 3.  
shouldst mark Iniquities: O Lord, who shall  
stand? And Solomon, in his Prayer at the  
Dedication of the Temple, says, That there Kings  
is no Man that sinneth not. And else- viii. 46.  
where, Who can say, I have made my Heart Prov. xx.  
clean, I am pure from my Sin? And again, xxiv. 16.  
A just Man falleth seven Times. And once  
more, in another Place, For there is not a Ecclef.

SERM. just Man upon Earth, that doeth Good, and

VI. *finneth not.* In like Manner, Holy Job speaks

thus, *How should Man be just with God? If*

Job. ix. 2, 3. *he will contend with him, he cannot answer him*

ver. 20. *one of a thousand. And again, If I justify myself, mine own Mouth shall condemn me; If*

*I say, I am perfect, it shall also prove me*

ver. 30, *perverse. And once more, If I wash myself*

3L *with Snow Water, and make my Hands never*

*so clean; yet shalt thou plunge me in the Ditch,*

*and mine own Clothes shall abhor me. And yet*

xiv. 4. *again, Who can bring a clean Thing out of an*

*unclean? Not one. And agreeably here-*

Chap. xv. *unto, Eliphaz speaks thus, What is Man,*

14, 15, 16. *that he should be clean, and he which is born*

*of a Woman, that he should be righteous?*

*Behold he putteth no Trust in his Saints; yea,*

*the Heavens are not clean in his Sight. How*

*much more abominable and filthy is Man, which*

*drinketh Iniquity like Water? Bildad like-*

*wise speaks to the same Effect, How can Man*

Chap. xxv. 4, 5, *be justified with God? Or, how can he be clean*

6. *that is born of a Woman? Behold even to*

*the Moon, and it shineth not; yea, the Stars*

*are not pure in his Sight. How much less*

*Man that is a Worm: And the Son of Man*

*which is a Worm? And the Prophet Isaiah*

*too expresses himself much to the same Pur-*

pose,

pose, *We are all as an unclean Thing, and all* SERM. 3  
*our Righteousnesses are as filthy Rags.* And St. VI.  
*John says, If we say that we have no Sin,* Chap.  
*we deceive ourselves, and the Truth is not in* lxiv. 6.  
*us.* And St. James again thus, *In many* John. i.  
*Things we offend all.* iii. 2.

Since then it appears both from Reason  
 and Revelation, that our Nature is corrupt  
 and degenerate; That *there is none righteous,* Rom. iii.  
*no not One;* That *there is none that under-* 10, 11, 12.  
*standeth, none that seeketh after God;* 23. That  
*they are all gone out of the Way of Original*  
*Righteousness;* That *they are altogether be-*  
*come unprofitable;* That *there is none that*  
*doth Good, no not one:* Since then all have  
*sinned; and come short of That Glory of God,*  
 which he, in his great Wisdom and Good-  
 ness, originally designed them for: And  
 since they are, upon all these Accounts, by Eph. ii. 3.  
*Nature Children of Wrath;* and therefore in  
*Scripture all concluded under Sin;* as being Gal. iii.  
 justly obnoxious to the Displeasure and In- 22.  
 dignation of the Supreme Being: I say, this  
 being evidently the Case of all Mankind,  
 The next Consideration which naturally offers  
 itself to our Minds is, How, and in what  
 Manner; By what Means, and upon what  
 Terms, God may, consistently with his In-  
 finite



SERM. finite Wisdom, and Justice, and Goodness,  
 VI. be reconciled to his poor, forlorn, guilty  
 ~~~~~ Creatures: And How they may, notwithstanding the great Frailty and Infirmary of their degenerate and corrupt Nature, be likewise reconciled unto God; and, in Consequence hereof, be rendered capable of Mercy and Pardon, of Grace and Holiness, of Happiness, and of Glory.

But as this is a Question of the last Importance; and as all our Peace and Quiet of Mind here in this Life, and all our Hopes and Expectations in the next, do necessarily depend upon the clear Resolution of it; 'twill naturally require more Time, and and greater Room, than the Compass of this Discourse will admit of. And for this Reason I shall beg Leave to defer it to the next Opportunity.

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is due, all Honour, Praise, Might, Majesty, Dominion and Glory, both now and for ever. Amen.

as well from the Form of Baptism, as from the particular Testimonies of St. Thomas, St. John, and St. Luke, the supposed Author of the

**The Doctrine of our Justification
by Faith in Christ.**

JER. xxiii. 6.

---The Lord our Righteousness.

IN my last Discourses on these Words **SERM. VII.**
I proposed, **Mind here in this Life, and**

I.
**To shew the Divinity of our Blessed Sa-
viour. The Lord.**

II.
**That all our Righteousness is in him. The
Lord our Righteousness.**

And III.
**To make such Inferences from hence, as
these Doctrines do naturally suggest unto us.**

**In my two first Discourses, I did, as well
from the Descriptions which the Prophets
give us of the *Messiah*, as from our Lord's
own Declarations concerning himself; and
as well from the Form of Baptism, as from
the particular Testimonies of *St. Thomas*, *St.*
John, and *St. Luke*, the supposed Author of**

SERM. the *Acts of the Apostles*, and as well from VII. the *Epistles*, as from the *Revelation* of St. *John*, plainly prove, That our Blessed Saviour is truly and properly God; and that we ought to esteem, and to worship him as such.

And in my last Discourse, I did, from the Nature of Man, considered as a reasonable Creature, and likewise from the Moral Attributes of the Deity, make it appear; That Man was at First created upright, and perfect in his Kind. And from the present Condition of Human Nature, and the Testimony of Scripture, I did also sufficiently shew, that Man is now very far gone from Original Righteousness, and is *by Nature* born in Sin, and for this Reason justly obnoxious to God's Displeasure.

This being the Case of all Mankind, I did at that Time propose to enquire **HOW**, and in **WHAT** Manner; By **WHAT** Means, and upon **WHAT** Terms, God may, consistently with his Infinite Wisdom, and Justice, and Goodness, be reconciled to his poor, forlorn, guilty Creatures: And **HOW** They may, notwithstanding the great Frailty and Infirmary of their degenerate and corrupt Nature, be likewise reconciled unto God; and in Consequence hereof, be rendered

dered capable of Mercy and Pardon, of ~~SINN~~ Grace and Holiness, of Happiness and ~~VIII~~ Glory.

But having then deferred giving any Answer to these Enquiries, till this present Opportunity; I shall now proceed to answer these Questions in such a Manner, as is agreeable to the Doctrine of the Scriptures concerning this Matter.

And here, If it be asked, *WHAT we must do to be saved? To be reconciled unto God? And to inherit Eternal Life?* It must needs be acknowledged, that Human Reason is quite at a Stand; That it leaves us here intirely in the Dark, and utterly fails us; even where we stand most in Need of its Assistance. The Light of Nature is indeed abundantly sufficient to discover to us the Misery of our Condition, but it cannot by any Means help us to discern any Remedy for it, or Relief under it. The exceeding great Corruption of our Nature, and the many actual Sins of our Lives have set us at such a Distance from our Heavenly Father, that we are not worthy *to lift up so much as our Eyes unto Heaven.* Our Iniquities have Isai. lix. separated so far between us and our God, and ^{2.} our Sins have made him hide his Face from us.

SERM. *us*, to such a Degree, *that he will not bear.*

VII. We may indeed, in the Anguish of our Souls, *smite upon our Breasts*, as the poor Publican did; and cry out, between Hope and Despair, *God be merciful to us wretched Sinners.* We may indeed cry out for Mercy; but poor unenlightened Human Reason can never assure us, that we shall find it.

'Tis true, God is merciful; wonderfully merciful indeed! But then at the same Time that God is merciful, he is likewise infinitely wise, and just, and Holy. And surely a wise, and a just, and a holy God, cannot be reconciled to the Persons of Sinners, till such Time as Satisfaction be made to his injured Honour and Authority. For Mercy itself, unless it be guided by Wisdom, directed by Justice, and inspired by true Goodness and Holiness, is not an Excellence, but a Weakness; and is so far from arguing a Perfection, that it is rather to be looked upon as a Defect. Now the Honour of God, and the Authority of his Laws, the Justice of his Government, and the Holiness of his Nature, are all so deeply concerned in the publick Manifestation of his Displeasure and Indignation at the Sins of Men, that he cannot consistently with his Wisdom, his Justice and

and his Goodness, pardon the Offenders, and SERM.
receive them to Mercy, without receiving a VII.
suitable Satisfaction.

If God were to pardon Men, without Satisfaction first given, it would shew him too easily reconcileable to the Persons of Sinners. Such an Indolence and Easiness as this is, would give too great an Encouragement to future Transgressions, and take away one of the greatest Incitements to Virtue and Goodness, which is the Apprehension and Dread of the Divine Displeasure and Indignation. Therefore it is not consistent with the Wisdom, the Justice and the Holiness of God, with the Honour and Support of his Government, and the Authority of his Laws, to pardon his guilty Creatures, and to receive them to Mercy and to Favour; without receiving such Satisfaction, as is suitable to the Ends of his Government, and the Perfections of his Nature. But who was it that should make Satisfaction to the Divine Justice for the Sins of Men? They themselves could not do it.

The only Methods of appeasing and averting the Wrath of God, which Human Reason has ever yet suggested, have been either Repentance, or Sacrifice. But we shall

SERM. shall soon find, upon Examination, that
 VII. both These are insufficient for this Purpose.

For first, with Respect to Repentance, It may indeed serve to indemnify our present Conduct, and to prevent our contracting any additional Guilt; but it cannot by any Means make Amends unto God for our past Transgressions. And the Reason of this is very plain. The Creature does, throughout every Part of his Existence, owe to his Creator an intire and uniform, a sincere and unfeigned Obedience: Insomuch, that when he does his very best, and serves his Maker to the utmost of his Power and Abilities, he is only an *unprofitable Servant*; and does no more than he is strictly bound to do at That Time. Nay, he is so far from meriting any Thing hereby at the Hands of his Creator; that if God should *be extreme to mark all that he does amiss*, his utmost Care and Diligence would be scarcely sufficient to indemnify his present Conduct, and much less so, to atone for, and make Amends for his past Transgressions. Or else, as * learned Writer expresses it, with great Clearness of Style, and Strength of Argument, 'The Relation between the

* *Conybeare's Defence of Revealed Religion.* Chap. 2.
 Page. 117. First Ed.

' Creator and the Creature as such, con- SERM.
 ' tinuing through all Parts of the Creature's VII.
 ' Existence the same, it is clear, that an ab-
 ' solute Obedience in every Particular must
 ' be always due: Obedience therefore for
 ' the future must as really be due, as Obedi-
 ' ence was in the past; and Repentance it-
 ' self (compleat Repentance I mean) is no-
 ' thing else but a future Obedience succeeding
 ' a past Transgression. This Obedience
 ' which would have been his Duty, upon
 ' Supposition of past Innocence, can make
 ' no Amends for past Transgression: The
 ' mere View of this cannot be a Reason why
 ' such Transgression should be pardoned:
 ' It may recommend the present, but cannot
 ' excuse the past.'

Therefore, to use the Instance of the
 same Writer, an exact Obedience for the
 Time to come, can no more make Amends
 for our past Transgression; than the punctual
 Payment of the Debts which we may here-
 after contract, is sufficient to discharge any
 old Demands, which are still standing out
 against us.

And beside all This, the very Infection of
 our Nature, whereby we are carried out to
 unlawful Objects, or else, to lawful Ones in

SERM. undue Measures and Degrees; That Irregularity of Appetite, or, as our Church speaks,

~ * That 'Concupiscence and Lust,' which are inseparable from our very Frame and Make, must needs be infinitely displeasing in the Sight of a just and holy God. And this continual Propension of our Nature to what is evil and sinful will at all Times, not only put it out of our Power, to make Amends unto God, for our past Transgressions; but it will likewise, it is to be feared, hurry us into numberless heinous Offences for the Time to come.

So far is Repentance from being available for the Attonement of our past Sins!

Come we next to consider the Nature of Sacrifice; and how far it may be supposed, to be instrumental to this Purpose.

The Use of Sacrifices may indeed serve to keep up in Men's Minds a Sense of their Guilt; and so far as this, they are a very significant Expression of it. But as a strong Sense of their Guilt, without any Prospect of Deliverance from it, serves only to heighten their Distress, and increase their Misery, they cannot possibly derive from hence any rational Hopes of propitiating an offended Deity;

• Art. 9.

but

but must hereby be plunged so much the deeper into the dreadful Abyss of Horror and Despair. **SERN. VII.**

It is true indeed this Sense of their Guilt may in some Measure prevent and hinder them from increasing it, by adding to their Transgressions: And so far as this, Sacrifices may be of some Use; as they serve to keep Men upon their Guard against committing any fresh Offences: But still, This has Respect only unto their future Conduct; It has no Manner of Relation to their past Behaviour; The Guilt of which still remains uncanceled: And therefore they are still chargeable with it, and justly liable to all the dreadful Consequences of it.

Now the Notion of Guilt implies in it, not only a wilful Breach of a known Law, but an Obligation to Punishment on the Part of the Offender. This necessarily results from the Nature of Laws, and from the Authority of the Lawgiver, who is concerned to maintain the Honour of his Laws, by rewarding the Observance, and punishing the voluntary Transgression of them. This being the Case, we can never suppose, that *the Blood of Bulls, and of Goats can take away the Guilt of Sin, and purge the Con-* Heb. ix. 13.

SERM. science from dead Works. The Sufferings

VII. and the Death of a poor inoffensive Crea-

ture can never make Attonement for the Guilt of Sin, nor release the Sinner from that Obligation to Punishment which he lies under. There is no Connection between the shedding of the Blood of a harmless Animal, and the forgiving the Sins of a guilty Creature. If any Life must go for the Attonement of Sin, it ought to be the Life of the Offender: Because, That only was forfeited by Sin. 'Tis He only that hath *finned*, and done wickedly: But these Sheep and Oxen and Goats, what have they done? Are not they much more worthy of Life than He is? As the Roman Satyrist observes. What Grounds have such guilty Wretches to hope for Pardon, upon this Score? None, surely.

2 Sam.

xxiv. 17.

It appears then, That neither Repentance, nor Sacrifice is, in its own Nature, in the least available towards the Attonement of past Sins. What then is to be done in this Case? Or what Methods can be devised for the Redemption of lost Mankind? Behold

— Quid enim sperare nocentibus agris
Concessum? Vel quæ non dignior Hostia vitæ?

Juv. Sat. 13. L. 234.

the

the Sins of a guilty World ! But where is the SERM.
 Lamb for a Burnt-Offering ? Man knoweth VII.
 not the Price thereof ; neither is it found in Gen.
 the Land of the Living. The Depth saith, xxii. 7.
 It is not in me : And the Sea saith, It is not Job
 in me. xxviii. 13.
14.

We indeed are not able to furnish out so
 costly a Sacrifice ; as I have already shewn.
 But God who is rich in Mercy, for his great Eph. ii. 4.
 Love wherewith he loved us, hath been gra-
 ciously pleased to provide himself a Lamb for
 a Burnt-Offering. That he might manifest
 to all his Creatures the exceeding Riches of his
 Grace, in the Restoration of Fallen Man :
 And give them as glaring an Instance of his
 Mercy, as he had before given them of the
 awful Severity of his injured Justice and
 Goodness ; in the Punishment of those Apo-
 state Angels, which kept not their First
 Estate : To this End, I say, God the Father
 did, long before the Foundations of the World
 were laid, graciously determine to send his
 only begotten Son into the World, to be the
 Propitiation for our Sins, that so we might
 live through him, as St. John speaks. Or John i.
 else, as St. Paul expresses it, God did in 9, 10.
 the Fulness of Times openly manifest the un- Eph. iii.
 searchable Riches of his Mercies in Christ, 8, 9, 10.
11.

N

and

SERM. and at large display That adorable *Mystery* of VII. Man's Redemption, *which from the Beginning of the World had been hid in God* and the Counsels of his Providence; *To the Intent, that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold Wisdom of God, according to the eternal Purpose which he purposed in Christ Jesus our Lord.*

In short, the whole Scheme of Man's Redemption is as follows. Before God made the World, and before he brought our First Parents into Being, he foresaw that they would abuse their Freedom of Choice, and Liberty of Action, and thereby fall into Sin. He therefore, graciously considering *whereof* he was about to *make* them, and wisely foreseeing that at best they would be but sinful *Dust and Ashes*; and knowing beforehand that it would not be in their Power to make any Attonement for their Sins, did out of his wonderful Mercy and Goodness provide a suitable and a most effectual Remedy for this unhappy Corruption of Human Nature. *Not being willing that any should perish, but that all should repent, and live*; He wisely and graciously resolved upon such an Expedient as was most agreeable to the Holiness and
Justice

Justice of his Nature; most conducive to all SERM.
 the wise and good Ends of his Government; VII.
 and at the same Time most expressive of his
 Kindness and Love towards his sinful Crea-
 tures, and most likely to prevail upon them
 to embrace those wonderful Overtures of
 Mercy and Pardon which he was about to
 make unto them.

In Order that he might give the most pub-
 lick and convincing Proof of his irreconcil-
 able Hatred and Detestation of Sin; that he
 might vindicate the Honour and Authority
 of his Laws; and imprint upon the Minds
 of his Creatures the most serious and awful
 Regard and Reverence for them; and there-
 by guard and secure them against all farther
 Contempt and Violation; and likewise shew
 himself ready and willing to be reconciled
 unto them upon proper Terms, God *spared* Rom. viii.
not his own Son, but delivered him up for us all, 32.
That He by the Grace of God should taste Heb. ii. 9.
Death for every Man; That so we might all
be reconciled unto God by the Death of his Son. Rom. v.
 Thus it was, as the same Apostle speaks else- 10.
 where, *That God was in Christ reconciling the* 1 Cor. v.
World unto himself, not imputing their Tres- 19. 21.
passes unto them. For he hath made him to be
Sin for us, who knew no Sin; that we might

SERM. be made the Righteousness of God in him. Or

VII. else, as St. Peter speaks, *Christ also hath once*

suffered for Sins, the Just for the unjust, that
 1 Pet. iii. 18. *he might bring us unto God. For which Pur-*

ii. 24, 25. *pose, He his own self bare our Sins in his own*
Body on the Tree, that we being dead to Sin,
should live unto Righteousness: By whose Stripes
we are healed. For we were as Sheep going
astray; but are now returned unto the Shep-
herd and Bishop of our Souls. In this Manner

v. 10. *it is, That The God of all Grace hath called*
us unto his eternal Glory by Christ Jesus, who
 1 Pet. i. 19, 20. *hath redeemed us with his own most precious*
Blood, as of a Lamb without Blemish and with-
out Spot: Who verily was fore-ordained before
the Foundation of the World, but was manifest
in these last Times for us.

Thus did God in the Midst of Judgment
 think on Mercy. And therefore he did not
 appoint us unto That Wrath, which we all

1 Theff. v. 9, 10. *deserved, but to obtain Salvation by our Lord*
 Eph. i. 7. *Jesus Christ, who died for us. In whom we*
have Redemption through his Blood, the For-
giveness of Sins, according to the Riches of
his Grace. By this happy Expedient hath

Col. i. 13, 20. *God delivered us from the Power of Darknes,*
and translated us into the Kingdom of his dear
Son. And having made Peace through the
Blood

Blood of his Cross, he hath now by him re SERM.
 conciled all Things to himself. And so great VII.
 is this Love of God to us sinful Creatures,
 That He will have all Men to be saved and to Tim.
 come unto the Knowledge of the Truth. Be ii. 4.
 cause Christ died for all without Distinction, i Cor. xv.
 and therefore, There is no Difference between 22.
 the Jew and the Greek: For the same Lord Rom. x.
 over all is rich unto all that call upon him. 12, 13.
 For whosoever shall call upon the Name of the Lord,
 shall be saved. God hath concluded them all in Chap. xi.
 Unbelief, that he might have Mercy upon all. 32.
 Or, as it is elsewhere expressed, The Scrip- Gal. iii.
 ture hath concluded all under Sin, that the 22.
 Promise by Faith of Jesus Christ might be
 given to them that believe.

From all these Passages of Scripture it ap-
 pears, That God hath saved us, and called us 2 Tim. i.
 with an holy Calling, not according to our 9, 10.
 Works, but according to his own Purpose and
 Grace, which was given us in Christ Jesus,
 before the World began, But is now made
 manifest by the Appearing of our Saviour
 Jesus Christ, who hath abolished Death, and
 brought Life and Immortality to Light through
 the Gospel. And all this he hath done to
 this very Purpose, That in the Ages to come, Eph. ii. 7
 he might shew the exceeding Riches of his

SERM. *Grace in his Kindness towards us in Christ*VII. *Jesus.*

And upon the whole View of this Matter, as it lies before us, it does likewise farther appear; That in this Affair of our Justification with God, we ought to lay the Foundation of it, where our Blessed Saviour and his Apostles have placed it; Namely, in the Divine Philanthropy, or Love of God towards us sinful Men; which is the only true and genuine Source of this inestimable Blessing.

In the first Place, it will be proper to observe, * That the Words *Justification*, to

* The learned Bishop *Bull* observes the same Thing in these Words, — *Primò vocem δικαιῶν (cui respondet apud Hebræos צדקה) ab eo (Jacobo) in usitatori suo significato usurpārī, b. e. sensu forensi, pro justum censere sive pronunciarē. Eam enim esse vocabuli hujus in sacris literis, præsertim Novi Testamenti, significationem maximè obviam ac familiarem, pene cæcus est, qui non videat.* —

Egregius ille locus est ad Rom. c. 8. v. 33. *Quis intentabit crimina adversus electos Dei? Deus est qui justificat: Ubi τὸ δικαιῶν manifeste opponitur τῷ ἰγκάλῶν, ac pròinde necessario significat aliquem accusatum absolvere, atque ab accusatione liberum pronuntiare ac decernere.* — Imò hoc sensu Christus ipse usus est hoc vocabulo. Matt. xii. 37. *Ex verbis tuis justificaberis, & ex verbis tuis condemnaberis.* Sic Rom. v. 16. 18. *κατάκριμα* et *δικαίωσις* a Paulo directè opponuntur. &c.

Harmoniæ Apostolicæ Dissertatio Prior. Cap. i. Sect. 2, 3. Editio Grabeana.

Videsis Turretini Compendium Theologiæ Didactico-Elenctica, in Loco 14to. De Justificatione.

Item Picteti Theol. Christ. Lib. 10. Cap. primum. De Justif.

justifie,

justify, and to *be justified*, are so many Judicial or Law-Terms, which are always to be understood as set in Opposition to Accusation, or Condemnation. And agreeably hereunto, Saint Paul says, *Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ.* Where to be justified, and to be at Peace with God, signifies to be absolved or acquitted from That Sentence of Condemnation under which we before lay. This appears evidently from what he says in another Place, *There is therefore now no Condemnation to them which are in Christ Jesus,* ^{Rom. v.} *who walk not after the Flesh but after the Spirit.* And soon after in this very Chapter, He plainly opposes Justification to Condemnation in these Words, *Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth.* ^{Rom. viii.} And our Lord himself does likewise set the One in Opposition to the Other in this Manner, *By thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* ^{ver. 33.} ^{Matt. xii.} ^{37.}

And as these Passages serve to explain the Signification of the Term, so do they likewise help us to understand the Nature of the Thing, and to shew us wherein Justification consists.

SERM. The true Notion of Evangelical Justifi-
 VII. cation does properly contain in it the full
 Remission and Pardon of our past Sins, for
 the Sake of Christ; and a Right or Title to
 Eternal Life; * which is freely promised and
 granted to us upon God's Part, on Condition
 of our fulfilling the Terms of the Covenant;
 which are Faith and future Obedience: Or
 Gal. v. 6. else a *Faith which worketh by Love*. The
 First of these Privileges is expressed by *being
 at Peace with God*. Jesus Christ by making
 Satisfaction to the Divine Justice for our Sins,
 and now bringing us nigh unto God through
 Eph. ii. Faith in his Blood, hath hereby *abolished in*
 15.

* Pro certo igitur statuatur, — *Justificationem* actionem
 designare Dei, more judicis, ex lege Christi gratiosa absolventis
 accusatum, justum pronuntiantis, atque ad præmium justitiæ,
h. e. vitam æternam, acceptantis. *Idem Ibidem. Sect. 7.*

Or, as the same learned Author expresses himself else-
 where.

Justificationem autem Divinam, quæque ad normam
 fœderis Evangelici exigitur, non tantum absolutionem a
 peccatis, sed & præmii imputationem continere, nulli dubi-
 tamus. *Justificare* per se significat *justum aliquem pronuntiare*,
 atque *ut talem tractare*. Quem autem Deus justum pro-
 nuntiat, & ut justum tractat, ei non modo remittit peccati
 debitum, sed & eum laudat, amat, & præmio dignum censet.
 — Cum in foro Divino, Homo peccati quidem reus, sed
 fide præditus, *δι' αἰωνίου ἐνσυνέλευσιν*, ex fœdere Evangelico justi-
 ficatur, ei non tantum peccata remittuntur, sed & jus ad
 præmium cœleste adjudicatur. Quare? Quia Lex Evange-
 lica credenti tale præmium ipsa decernit. Itaque in hoc foro,
 etiamsi non idem plane sit reum a crimine liberare, & præmio
 dignum censere, tamen utrumque actum sub eodem Justifica-
 tionis Evangelicæ beneficio contineri certum est. *Idem in*
Exam. Cens. Resp. ad Animad. 3. Sect. 2.

his own Flesh That Enmity which had before subsisted between God and us. And being reconciled unto God in one Body by the Cross, we have through him an Access by one Spirit unto the Father. Who hath predestinated us unto the Adoption of Children by Jesus Christ to himself. And if we are Children; then, as the Apostle argues in another Place, we are Heirs; Heirs of God, and Joint Heirs with Christ.

SERM.

VII.

ver. 16,

18.

Chap. i. 5.

Rom. viii.

17.

This is the second Privilege or Branch of Justification, which is clearly implied in the Phrase of *being in Christ Jesus*. Because, If we believe, that the Lord Jesus is risen, we must believe likewise, That all the Members of This Spiritual and Mystical Body shall likewise rise again to a Life of eternal Glory. For if we *be in Christ*; That is, if we be true Members of his Body; And if *Christ be in us*; And, If the Spirit of him that raised up Jesus from the Dead dwell in us; He that raised up Christ from the Dead, shall also quicken our Mortal Bodies, by his Spirit that dwelleth in us. The same Thing is implied in the Phrase of *God's Elect*. But this is abundantly clear from another Passage of Scripture, where the Apostle says, That as by the Offence of one Judgment

ver. 11.

1 Cor. vi.

14.

2 Cor. iv.

14.

Rom. v.

18.

came

SERM. came upon all Men to Condemnation; even so
 VII. by the Righteousness of one, the free Gift

came upon all Men unto Justification of Life.

Where the Term *Justification of Life* clearly imports, That Justification renders them capable of Eternal Life, or does rather entitle them to it, by Virtue of God's Promise, and in Consequence of That Covenant, which he graciously condescends to enter into with them, at their Baptism.

Having thus shewn the Signification of the Term, and likewise observed, wherein the Nature of Justification consists, I shall now proceed to consider this Matter more at large, and to treat of it more distinctly, and to lay the whole Process of it before you, according as I find it set forth, and represented in the Holy Scriptures.

In this Affair of our Justification with God, There are these Five Things, which require to be distinctly considered: And which, being duely attended to, will give us a thorough Insight into this very important and useful Doctrine.

I. The First Thing to be considered is the *Principal* or the *Moving Cause* of our *Justification*; which is the Kindness and the Good-

Good-Will of God towards his sinful Creatures. SERM. VII.

2. The Second is the *Instrumental* or the *Meritorious Cause* of it; which is the Incarnation, the perfect Obedience, the Sufferings, and the Death of our Lord Jesus Christ.

3. The Third Thing which comes under our Consideration is, the *Efficient Cause* of our *Justification*; namely, the Agency, or the Operation of the Holy Ghost, 'which sanctifieth all the Elect People of God.'

4. The Fourth Thing necessary to be taken Notice of is, * 'The Sacrament of *Baptism*, considered as a Federal Rite or Transaction between God and Man, which is declared or supposed the ordinary, necessary, outward *Instrument* in God's Hands of Man's *Justification*.'

5. The Fifth and last Thing which demands a distinct Consideration, and a particular Attention is, *The Conditions* of our *Justification*; which are *Faith* and *Sincere Obedience*, or a *Faith which worketh by Love*.

1. The First Thing necessary to be considered in This Business of our *Justification*

* *Waterland's Summary View of the Doctrine of Justification.* Page 16. *Posthumous Sermons*, Vol. 2d.

SERM. is, *The Principal or the Moving Cause of it*,
 VII. which is the Kindness and Good-Will, and
 ~~~~~ Love of God towards us sinful Men.

Our Justification is an Act of God's Free Grace, a most astonishing Instance of his Kindness and Love towards his Creatures; and such a Display of his unmerited and boundless Goodness as surpasses our utmost Comprehension. It was God's Mercy and Compassion for his lost forlorn Creatures, that *moved* and inclined him to be *reconciled* unto them, and to form the Grand Plan of Man's Redemption. This I call the *Principal or the Moving Cause* of our *Justification*; because it was the only *Motive* or Inducement which God had, or could possibly have, to meditate, to contrive, to undertake and accomplish This truly great and glorious Work. And accordingly we find that the Birth of the *Messiah* was by the Angels declared to be a Dispensation of Mercy, of *Peace* and *Good-Will towards Men*. And agreeably hereunto our Lord himself does likewise lay the First Foundation of Man's Redemption in the Divine Philanthropy, or the Kindness and Love of God towards us sinful Men. For, says he, *God so loved the World, that he gave his only begotten Son, that whosoever believeth*

Luke ii.  
 14.

John iii.  
 16.

believeth in him, should not perish, but have SERM.  
 everlasting Life. And the beloved Disciple VII.  
 St. John does also ascribe our Redemption to  
 God's Love and Goodness, as the *Principal*  
 or *Moving Cause* of this unspeakable Blessing.  
 In this, says he, was manifested the Love of Eph. iv.  
 God towards us, because that God sent his only 9. 10.  
 begotten Son into the World, that we might  
 live through him. Herein is Love, not that  
 we loved God, but that he loved us, and sent  
 his Son to be the Propitiation for our Sins. But  
 in this most of all hath God commended his Rom. v.  
 Love towards us, in that while we were yet 8.  
 Sinners, Christ died for us. From all which  
 Passages it is easy to observe; That it was  
 the Kindness and the Love of God The Fa- John  
 ther, which made him send the Son to be the iv. 14.  
 Saviour of the World.

And therefore Justification must be always  
 understood to be The Gracious and Free  
 Act of God the Father, considered as the  
 Supreme Judge, and Moral Governor of the  
 World; whereby he fully absolves the sin-  
 cere Penitent, and acquits him from the  
 Guilt and Punishment of his Sins, for the  
 Sake of his Son Jesus Christ, and his Merits;  
 rightly apprehended, and humbly applied by  
 a lively and vigorous Faith: And now  
 esteeming



SERM. esteeming him righteous for Christ's Sake ;

VII. and as such, meet and qualified for so great

Gal. iii.

26.

iv. 5.

a Privilege, God graciously adopts him for

his Son, and acknowledges him for ' An

' Inheritor of the Kingdom of Heaven ; as

being One of Those, who have received

John i.

12.

Christ ; and to whom *He has given Power*

*to become the Sons of God.*

In this Manner does St. Paul refer the

Business of our Justification principally to

God the Father, in these Words, Giving

Col. i.

12, 13.

*Thanks unto the Father, which hath made us*

*meet to be Partakers of the Inheritance of the*

*Saints in Light : Who hath delivered us from*

*the Power of Darknes, and hath translated*

*us into the Kingdom of his dear Son. And*

in another Place the same Apostle says, That

Eph. i. 5.

*God predestinated us unto the Adoption of*

*Children by Jesus Christ to himself, according*

*to the GOOD PLEASURE of his WILL.*

And accordingly \* The earliest Christian

Writers unanimously agree to ascribe our

Redemption

\* Barnabas says, Herein the Kindness and Compassion of God particularly appear ; in that he requires no more of those whom he hath purchased or redeemed by his Beloved Son, than that they should believe on him in the Simplicity and Integrity of their Hearts.

— Εν τούτῳ δὲ, ἀδελφοί, χρηστός ἐστι καὶ ἡλεῖμας ὁ Θεός, ὅτι οὐ ἐφελόγησεν πιστεύσαι αὐτὸν ὁ λαός, ὅτι δι' ἀγαπῆτης αὐτὸν ἐπιστάναται.

S. Barnabæ Apost. Epistolæ Catholicæ. Cap. 3. Ed. Oxon.

Thus

Redemption principally to the Father; as **SERM.**  
being naturally the First in Order, whenever **VII.**

we

Thus *Clemens of Rome*, addressing himself to the *Corinthians*, says; they are called and sanctified by the Will of God, through our Lord Jesus Christ, — Κλητοὶ ἡγιασμένοι ἐν θελήματι Θεοῦ, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *Clementis Romani ad Cor. Ep. 1. in Proæmio. Ed. Lond.*

And again, speaking of God's Bounty to all his Creatures, he says; That God does Good to all, but more abundantly to us, who fly for Refuge to his Mercy and Compassion, through our Lord Jesus Christ.

— Εὐχετῶν τὰ πάντα, ὑπερεπερισσῶς δὲ ἡμᾶς τὰς προσεφευγότας τοῖς οἰκτιρμοῖς αὐτοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *Id. Ib. Cap. 21.*

And again, — Καὶ ἡμῖς ἐν θελήματι αὐτοῦ ἐν Χριστῷ Ἰησοῦ Κληθέντες, &c. *P. 74.*

And once more,

Οἱ ἀπόστολοι ἡμῶν ἐνηγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ ἐξετίμηθη ὁ Χριστὸς ἐν ἀπὸ τοῦ Θεοῦ, καὶ οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ ἐγένοντο ἐν ἀμφοτέροις ἰσχυρῶς ἐκ θελήματος Θεοῦ. *Id. Ib. C. 42. P. 98.*

And again,

Διὰ τοῦ ἀγαπᾶν ἐν ἰσχύι πρὸς ἡμᾶς τὸ αἷμα αὐτοῦ ἰδοὺν ὑπὲρ ἡμῶν ὁ Χριστὸς ὁ Κύριος ἡμῶν, ἐν θελήματι Θεοῦ. *Id. Ib. P. 116.*

And yet again,

— Οὗτος ὁ μακάρισμός ἐγένετο ἐν τῷ ἐκλογίῳ ὑπὸ τοῦ Θεοῦ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. *Id. Ib. Page 118.*

*Polycarp* says, that we are saved by Grace, not by Works, but by the WILL of God through Jesus Christ.

— Εἰδότες ὅτι χάριτί ἐσσι σωσμένοι, οὐκ ἐξ ἔργου, ἀλλὰ θελήματι Θεοῦ, διὰ Ἰησοῦ Χριστοῦ. *S. Polycarpi Epistola ad Philippenses. Cap. 1. Ed. Smithi.*

But the fullest Testimony of any to my present Purpose is That of *St. Ignatius* to the *Ephefians*, where he seems to allude to the Three concurring Causes of our Justification; namely, God the Father, whose Temple they are; God the Son, by the Means of whose Cross, or whose Sufferings, they, as so many lively Stones, are raised up into a spiritual Building, for God the Father to dwell in, by his Spirit: And God the Holy Ghost, by whose Efficiency they are thus spiritually raised and exalted. And then he evidently points out the Conditions of Justification; or the Way, or Manner whereby

SERM. we think, or speak of the Three Divine  
VII. Persons. But still we must take especial Card

not to impute our Redemption so wholly to the Love of the Father, as to exclude, or to forget the Love of the Son towards us. For it is expressly said, That *The Son of God* also loved us, and gave himself for us. And again, Gal. ii. 20. in another Place, *Christ* also hath loved us, and hath given himself for us, an Offering, and a Sacrifice to God for a sweet-smelling Savour.

But this more properly belongs to the second Particular necessary to be considered in the Affair of our Justification; which is

2. *The Instrumental or The Meritorious Cause* of it; namely, The Incarnation, the perfect Obedience, the Sufferings, and the Death of our Lord Jesus Christ.

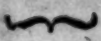
But as this is a Subject which merits a very particular and distinct Consideration;

whereby alone, and in which only the Spirit of God operates upon them, and all faithful Christians: Which is by Faith; which he here calls their Guide, or the Rule of their Life: And the natural Consequence of a genuine Faith; i. e. Charity or Love, which he calls the Way that leadeth unto God. The whole Passage runs thus in the Original.

—Ὡς ὅτι λίθοι ναὶ πατὴρ, ἡτοίμασμένοι εἰς οἰκοδομήν. Θεὸς πατὴρ, ἀναφερόμενος εἰς τὰ ὕψη διὰ τῆς μετάνοιαν τοῦ υἱοῦ Χριστοῦ, ὁ ἑστὼς αὐτὸς, σχοιῶν χάριτον τῷ πνεύματι τῷ ἁγίῳ. Ἡ δὲ πίστις ὑμῶν ἀναγωγὴς ὑμῶν, ἡ δὲ ἀγάπη ἰδὼς ἡ ἀναφύλαξις εἰς Θεόν.  
S. Ignatii ad Ephesios Epistola. Cap. 9. Ed. Smithi.

and



and the present Time not admitting of it, SERM.  
I must beg Leave to defer it to the next Op- VII.  
portunity. 

And now to God the Father, God the  
Son, and God the Holy Ghost, be ascribed,  
as is due, all Honour, Praise, Might, Ma-  
jesty and Dominion, now and ever-more.  
Amen.

O

The

~~and the present time not waiting of it~~  
I must beg I have to defer it to the next Op.  
The Doctrine of

by Faith in Christ, God the  
Son; and God the Holy Ghost be glorified  
as it due, all through Jesus Christ, Amen.  
And I am now and ever more  
Amen.

—The Lord our Righteousness

**I**N my former Discourses on  
I proposed

To show the Difference of  
view. The Lord

That all our Righteousness  
Lord our Righteousness  
And

To make such Inferences  
these Doctrines be naturally  
In my Two First Discourses  
from the Descriptions which  
give us of the Messiah as from  
own Declarations concerning  
as well from the Form of Baptism  
the particular Testimonies of  
Job and St.

---

The Doctrine of our Justification  
by Faith in Christ.

---

J E R. xxiii. 6.

---*The Lord our Righteousness.*

I N my former Discourses on these Words SERM.  
VIII.  
I proposed,

I.

To shew the Divinity of our Blessed Saviour. *The Lord.*

II.

That all our Righteousness is in him. *The Lord our Righteousness.*

And III.

To make such Inferences from hence, as these Doctrines do naturally suggest unto us.

In my Two First Discourses, I did, as well from the Descriptions which the Prophets give us of the *Messiah*, as from our Lord's own Declarations concerning himself; and as well from the Form of Baptism, as from the particular Testimonies of St. *Thomas*, St. *John*, and St. *Luke*, the supposed Author of



SERM. the *Acts of the Apostles*; and as well from  
 VIII. the *Epistles*, as from the *Revelation* of St.  
 ~~~~~ *John*, plainly prove, That our Blessed Sa-  
 viour is truly and properly God; and that
 we ought to esteem, and to worship him as
 such.

And in my Third Discourse on these
 Words, I did, from the Nature of Man,
 considered as a reasonable Creature, and like-
 wise from the Moral Attributes of the Deity,
 make it appear, That Man was at First
 created upright, and perfect in his Kind.
 And from the present Condition of Human
 Nature, and the Testimony of Scripture, I
 did also sufficiently shew, that Man is now
 very far gone from Original Righteousness, and
 is *by Nature* born in Sin, and for this Reason
 justly obnoxious to God's Displeasure.

And in my last Discourse I endeavoured
 to shew HOW, and in WHAT Manner;
 By WHAT Means, and upon WHAT
 Terms, God may, consistently with his In-
 finite Wisdom, and Justice, and Goodness,
 be reconciled to his poor, forlorn, guilty
 Creatures: And HOW They may, not-
 withstanding the great Frailty and Infirmary
 of their degenerate and corrupt Nature, be
 likewise reconciled unto God; and in Con-
 sequence

sequence hereof, be rendered capable of SERM.
Mercy and Pardon, of Grace and Holiness, VIII.
of Happiness and Glory.

And in Order that I might do this the more effectually, and give a full and satisfactory Answer to these Enquiries, I did in my last Discourse observe, That in the Affair of our *Justification* with God, There are these Five Things which require to be distinctly considered: And which being duely attended to, will give us a thorough Insight into this very important and useful Doctrine.

1. The First Thing to be considered is, *The Principal*, or *The Moving Cause* of our *Justification*; which is the Kindness and the Good-Will of God towards us sinful Creatures.

2. The Second is *The Instrumental*, or *The Meritorious Cause* of it; which is The Incarnation, The perfect Obedience, The Sufferings, and The Death of our Lord Jesus Christ.

3. The Third Thing which comes under our Consideration is, *The Efficient Cause* of our *Justification*. Namely, *The Agency*, or *The Operation of the Holy Ghost*, 'which sanctifieth all the Elect People of God.'

SERM. 4. The Fourth Thing necessary to be
 VIII. taken Notice of is, ‘ *The Sacrament of*
 ~ ‘ *Baptism*, considered as a Fœderal Rite or
 ‘ Transaction between God and Man, *Which*
 ‘ is declared or supposed the ordinary, ne-
 ‘ cessary, outward *Instrument* in God’s Hands
 ‘ of Man’s *Justification*.’

5. The Fifth and last Thing which demands a distinct Consideration, and a particular Attention is, *The Conditions* of our *Justification*; which are *Faith* and *Sincere Obedience*. Or, a *Faith which worketh by Love*.

1. The First of these; namely, *The Principal*, or *The Moving Cause* of our *Justification*, I have already distinctly considered, and treated of at large in my last Discourse.

2. And I come now to consider the Second; namely, *The Instrumental* or *The Meritorious Cause* of it; which is *The Incarnation*, *The perfect Obedience*, *The Sufferings*, and the *Death* of our Lord *Jesus Christ*.

As I observed in my last Discourse, *God, who is rich in Mercy*, pitied the Condition of fallen Man; and was graciously inclined to pardon his Transgression, and to receive him again to Favour upon such Terms, as were
 consistent

consistent with his Wisdom, his Holiness, SERM.
 and his Justice; with the Honour and Au- VIII.
 thority of his Laws, and the Ends of his
 Government, and the true Interest and
 Happiness of his Creatures. Therefore God
 did not think fit to pardon the Sins of the
 World upon too easy Terms, for Fear of
 giving too great Encouragement to Sin. For
 which Reason he wisely made Choice of such
 a Temperament as suited with the Holiness
 and Rectitude of his Nature; such as was
 consistent with the Wisdom, and Justice, and
 Honour of his Government, with the Au-
 thority and Support of his Laws; and with
 the Benefit and Happiness of all his Crea-
 tures.

This Expedient was to prepare and pro-
 vide an Earthly Tabernacle, a Human Body
 for his only begotten Son, that so he might
 give him up for us all: And that so the
 Human Nature being united to the Divine
 Nature by this Means, This Divine Person
 might be a proper Sacrifice to make an At-
 tonement for the Sins of Men. With this
 View it was, that God the Son took our Na-
 ture upon him; that so, by Virtue of this
 Divine Union, he might *fulfil all Righteous-*
ness, and thereby become a proper Sacrifice,

SERM. a *Lamb of God*, without Spot and without
VIII. Blemish; and that so the Dignity of his

John i. 29. Person giving an infinite Worth and Value to
his Sufferings, he might be truly worthy
to take away the Sins of the World. This is
what the Apostle means, when he says,

Heb. x. 5. *Sacrifice and Offering thou wouldst not, but a*
ver. 4. *Body hast thou prepared me. It was not*
possible that the Blood of Bulls and of Goats
should take away Sins. No. The Sins of
Men were of too deep a Die to be cleansed
and purged by any such Method. Nothing

1 John i. 7. *less than the precious Blood of Jesus Christ*
the Son of God is able to cleanse us from all Sin.
And therefore when This Divine Person

Heb. x. 9, 10. *cometh into the World, he saith, Lo I come to*
do thy Will, O God. By the which Will we are
sanctified, through the Offering of the Body
of Jesus Christ once for all. In these Words
we have The Principal, or the Moving Cause
of our Justification; namely, The Will of
God, by the which we are sanctified: And
together with it The Instrumental or the
Meritorious Cause of it, which is, the Offer-
ing of the Body of Jesus Christ. By this
Expedient of the Incarnation, the Sufferings
and the Death of his only begotten Son, God
did sufficiently declare and manifest his Dis-
pleasure

pleasure and Indignation at the Sins of Men. SERM.
 By giving up this immaculate Lamb into the ^{VIII.}
 Hands of the *fieros*, and suffering him to be
 evil entreated, to be crucified, and slain;
 by thus *laying on him the Iniquity of us all*,
 God did openly and publickly condemn and
 punish the Sins of the World in the Person
 of his Son. To this End it was, That God ^{Rom. viii.}
sent his own Son in the Likeness of sinful Flesh,
and for Sin condemned Sin in the Flesh. That
 is to say, God sent his own Son to take our
 Nature upon him, and to bear the Punish-
 ment of our Sins; as if He himself had
 been a guilty sinful Person: And that He
 might openly and publickly condemn the
 Sins of the World, and plainly shew his
 Hatred and Abhorrence of them, He gave
 up This Divine, This innocent Person, as a
 Sacrifice in our Stead, to suffer for us: That
 so he might condemn our Sins in the Person
 of his Son, by inflicting upon Him That
 Punishment which our Sins had deserved.
 Thus was the Blessed Jesus *made Sin for us*,
 although He *knew no Sin*; *that we might be*
made the Righteousness of God in him. He
 was treated as a sinful Person for our Sakes,
 although He *did no Sin, neither was Guile* ^{Pet. ii.}
found in his Mouth. But the Wisdom of ^{22.}

SERM. God ordained This, That so we might for
VIII. his Sake, and upon Account of what he
suffered in our Stead, be accepted of God as
righteous Persons, and treated as such.

ver. 24. Therefore it was, That *He his own self bare
our Sins in his own Body on the Tree, that we
being dead unto Sin might live unto Righteous-
ness; and that we by his Stripes might be
healed.*

In this Manner hath God shewed Mercy
to Fallen Man, and at the same Time suf-
ficiently declared his invincible Hatred and
Detestation of Sin. Hereby he hath effec-
tually secured the Honour of his Laws, the
Authority of his Government, the Hap-
piness of his Creatures, and a just Harmony
and Agreement between all his glorious At-

James ii. tributes : And at the same Time that *Mercy*
13. *rejoiceth against Judgment*, it is likewise
Psalm manifest to all ; *That Mercy and Truth are*
lxxxv. 10. *met together : That Righteousness and Peace*
have kissed each other.

Rom. iii. Thus it is that we are *justified freely by*
24, 25. *God's Grace, through the Redemption that is*
in Jesus Christ : Whom God hath set forth
to be the Propitiation through Faith in his
Blood. Or, as the same Apostle expresses it
Gal. i. 4. *elsewhere, Jesus Christ gave himself for our*
Sins,

Sins, that he might deliver us from this present evil World, according to the Will of God and our Father. SERM. VIII.

In both these Passages the *Principal* or the *Moving Cause* of our Justification, and the *Instrumental* or the *Meritorious Cause* of it are clearly set forth. The former is expressed by our being *justified freely by God's Grace*; and by *Jesus Christ's giving himself for us, according to the Will of God and our Father*: And the latter is as evidently signified by these Words, *through the Redemption that is in Jesus Christ: Whom God hath set forth to be the Propitiation through Faith in his Blood*: And likewise by *Jesus Christ's giving himself for our Sins, that he might deliver us from this present evil World*.

I might likewise observe, That The Condition of our Justification is also specified in the First of these Passages, in these Words, *through Faith in his Blood*.

3. But this belonging more properly to another Place; I hasten now to the Third Particular necessary to be taken Notice of, which is the *Efficient Cause* of our Justification; namely, the *Agency* or *Operation* of the Holy Ghost, 'which sanctifieth all the Elect People of God.'

There

SERM.

VIII.

There is, it must be owned, a certain Degree of Sanctification previously necessary, to prepare and dispose our Hearts, before we can believe and embrace the Gospel. For so great is the Corruption of our Nature, that unless God were graciously pleased to make the First Advances towards us, we could not move one Step towards him. And therefore it is, Our Lord says, *No Man can come to me, except the Father which hath sent me draw him.* And again, *No Man can come unto me, except it were given unto him of my Father.* To the same Purpose, St. Paul says, That even our *Faith* is not of ourselves, *It is the Gift of God.* And again he says to the *Philippians*, *Unto you it is given in the Behalf of Christ, not only to believe on him, but also to suffer for his Sake.* This then must be granted, that a certain Measure of Sanctification must necessarily go before Justification. But still, I desire it may be observed, That this Sanctification is not That Work or Operation of the Holy Ghost, with which I am concerned in this Place. That Work of the Spirit, which I here speak of, is That Act of the Holy Ghost whereby we are in Baptism justified, or absolved from the Guilt of our past Sins, for
the

John vi.

44.

ver. 65.

Eph. ii. 8.

Phil. i. 29.

the Sake of Christ ; and acknowledged and SERM.
 esteemed as Just Persons, on Account of his VIII.
 Righteousness imputed to us ; and incorpo-
 rated, or ingrafted into the Church of Christ ;
 and thereby consecrated and dedicated unto
 God, and adopted by him as his Spiritual
 Sons ; and, by Virtue of this Adoption,
 made Inheritors of the Kingdom of Heaven.

This, I conceive, is what St. Paul means,
 when he says, *By One Spirit are we all bap-* 1 Cor. xii.
tised into One Body. That is, We are all 13.
 received into One and the same Body ; that
 is, the Church, of which Christ is the
 Head, by the Agency and Operation of the
 Holy Ghost ; which does at our Baptism in-
 corporate and graft us into this Spiritual
 Body. And to the *Ephe*sians he says thus,
In whom also after that ye believed, ye were Eph. i. 13.
sealed with That Holy Spirit of Promise.
 And again, *Through him we both have an* ii. 18.
Access by One Spirit unto the Father. And
 once more, *Grieve not the Holy Spirit of* iv. 30.
God, whereby ye are sealed unto the Day of
Redemption. And yet again to the *Thessalo-* 2 Cor. i.
nians he saith, *God hath from the Beginning* 2 Thess.
chosen you to Salvation, through Sanctification ii. 13.
of the Spirit, and Belief of the Truth.

And

SERM. And that these Passages are to be understood of the Work of the Spirit in Baptism,

is still farther evident from our Lord's own

John iii. Declaration to Nicodemus. *Except a Man*
5. *be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* Where the Words, *born of the Spirit*, do clearly import some peculiar Agency or Operation of the Holy Ghost in the Affair of our New-Birth. Agreeably hereunto St. Paul

1 Cor. vi. says to the Corinthians, *But ye are washed,*
11. *but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Here they are plainly said to be *sanctified* and to be *justified by the Spirit of God.* Their Sanctification, and their Justification is evidently declared to be the particular Work of *the Spirit of God*, in and by the Use of Water-Baptism: Because, they are particularly said to be *washed* at the same Time; that is, baptised in the Name of the Lord Jesus. But the fullest Passage of any to my present Purpose, is That where St. Paul speaks to Titus in

Tit. iii. these Words. *But after that the Kindness and*
4, 5, 6, 7. *Love of God our Saviour toward Man appeared. Not by Works of Righteousness which we have done, but according to his Mercy he saved us by the Washing of Regeneration, and*

Renewing

Renewing of the Holy Ghost. Which be shed SERM.
on us abundantly, through Jesus Christ our VIII.
Saviour: That being justified by his Grace,
we should be made Heirs according to the Hope
of eternal Life. In these Words we have
the Principal or Moving Cause of our Justification; The Mercy, The Kindness, and Love of God our Saviour toward Man; The Instrumental, or the Meritorious Cause; namely, Jesus Christ our Saviour; The Efficient Cause; which is the Agency or Operation, here called, the Renewing of the Holy Ghost; and the Sacrament of Baptism, which is the ordinary, necessary, outward Instrument in God's Hands of Man's Justification; which is here signified by The Washing of Regeneration.

From all these Passages of Scripture, I must observe, that there is yet another Work of the Spirit necessary to be taken Notice in this Business of our Justification, which is what St. Peter calls, *Sanctification of the Spirit unto Obedience.* 1 Pet. i. 2. That is to say, such a Communication of the Holy Spirit, as enables us to live suitably to those Engagements which we enter into at our Baptism; That is, continually to mortify all our evil and corrupt Affections, and daily to proceed in all Virtue and Godliness of Living.

This

SERM. Thus much, I apprehend, is likewise im-
 VIII. plied in those other Passages of Scripture
 now quoted to prove the *Agency or Opera-*
tion of the Holy Ghost in the Business of
 our Justification.

4. This leads me naturally to the Fourth
 Thing necessary to be taken Notice of, in
 speaking of this Matter ; Which is, ' *The*
 ' *Sacrament of Baptism*, considered as a
 ' *Fœderal Rite, or Transaction between*
 ' *God and Man, Which is declared, or sup-*
 ' *posed, the ordinary, necessary, outward*
 ' *Instrument in God's Hands of Man's*
 ' *Justification.*'

That *the Sacrament of Baptism* is the
 ordinary Means or *Instrument* in God's
 Hands of our *Justification*, is abundantly
 evident both from the Nature of the Thing
 itself, and also from the Declaration of our
 Saviour, and the Testimony of the Scripture
 concerning it.

As our Church does well express it,
 ' *Baptism* is a Sign of Regeneration, or
 ' *New-Birth*, whereby, as by an *Instru-*
 ' *ment*, they that receive Baptism rightly,
 ' are grafted into the Church : The Pro-
 ' mises of the Forgiveness of Sin, and our
 ' Adoption

- Adoption to be the Sons of God, by the SERM.
- Holy Ghost, are visibly signed and sealed: VIII.
- Faith is confirmed, and Grace increased by
- Virtue of Prayer unto God. * 10. 11.

By Baptism we are all received and admitted into Covenant with God, for the Sake of Christ; upon our *Repentance toward* Acts xxi. God, and *Faith in our Lord Jesus Christ.* ^{21.} Our Sins are purged and washed away in this Laver of Regeneration: Being thus washed, our whole Body, and Soul, and Spirit are 1 Pet. i. 2. *sanctified unto Obedience, and prepared unto* 2 Tim. ii. *every good Work, by the Renewing of the* ^{21.} Holy Ghost: And being thus washed, and sanctified, and renewed, we are *justified in* 1 Cor. vi. *the Name of the Lord Jesus, and by the* ^{11.} Spirit of our God. That is, for the Sake of Jesus Christ, and upon Account of his Merits, apprehended and applied by a lively Faith; and by the peculiar Efficiency and Operation of the Holy Ghost; who having in this Manner *purged* us from all our Sins, 2 Tim. ii. and made us *Vessels unto Honour, sanctified,* ^{22.} and *meet for the Master's Use,* does now graft us into the Body of Christ's Church, and adopt us as the Children of God: And

* Article 27. Of Baptism.

SERM. having now made us Heirs of everlasting
VIII. Salvation, he graciously *seals us unto the Day*

Eph. iv. *of Redemption*; that so, by his Divine As-
30. sistance, we may lead the Rest of our Lives
according to this Beginning; and thereby be

2 Pet. i. 4. made Partakers of these *exceeding great and*
precious Promises, and actual Inheritors of
the Kingdom of Heaven; having happily
escaped the Corruption that is in the World through
Lust. And these Blessed Privileges are visibly
signed and sealed to us, by that outward and
visible Sign, or Form, of washing our Bodies
with the Waters of Baptism.

This being, as I apprehend, the Nature,
and the Business of Baptism; it will follow
from hence, if this Representation of the
Matter be just, and agreeable to the Holy
Scriptures; That Baptism is the ordinary,
necessary, outward Instrument in God's Hands
of Man's Justification. And therefore it is
that our Church says, That the Sacraments
Church of Baptism, and the Lord's Supper, are
Gatech. 'generally necessary to Salvation.' These
Holy Ordinances being ordained by Christ
himself, as the Means whereby we are to be
made Partakers of the Benefits and Privileges
of the Gospel, and as so many Pledges to
assure us thereof; it follows plainly from
hence,

hence, That where the Sacraments can be had, and made Use of; it is highly incumbent upon us all, to have Recourse to them, and to make Use of them, in the Manner that God hath appointed: Because, God himself hath graciously annexed the Grant of all *Spiritual Blessings* to the due Use of his own Ordinances; and therefore it is vain and presumptuous to seek after them in any other Ways, beside those of his own Appointment.

But that Baptism is the ordinary Instrument in God's Hands of our Justification, is still farther evident, from the Commission which our Blessed Saviour gave to his Apostles, after his Resurrection, to make Profelytes of all Nations, and to initiate them into his Religion, and to make them all Partakers of all the Benefits and Privileges of it, by the Use of this Ordinance of Baptism.

Goye into all the World, and preach the Gospel to every Creature. He that believeth and is

baptised, shall be saved. That is to say, He

that cometh to me for Salvation, and believeth that I am able to procure it for him; and trusteth and dependeth intirely upon me, for the Grant of it; and, as a publick Mark and Testimony of such his Belief, is baptised

SERM. into my Name, and made my Disciple, shall
 VIII. most assuredly be saved by me, and through
 me, by Virtue of his Faith and Trust in
 me.

And accordingly his Apostles exhort their
 Hearers, to *repent and be baptised every One*
of them in the Name of Jesus Christ, for the
Remission of Sins. And St. Paul in particular
 speaks thus, *Through this Man (Jesus Christ)*
is preached unto you the Forgiveness of Sins;
And by him all that believe are justified from all
Things from which ye could not be justified by
the Law of Moses. Now that This Re-
 mission of Sins was to be had, and that they
 were to be justified by Christ in, and by the
 Use of Water-Baptism; and consequently
 that Baptism is the ordinary outward Instru-
 ment of our Justification, is very plain from
 the same Apostle's Account of his own Con-
 version, and from the Manner in which
 Ananias addressed him upon that Occasion.

Acts xxii. *And now why tarriest thou? Arise, and be*
 16. *baptised, and wash away thy Sins, calling on*
the Name of the Lord.

John iii. Our Saviour joins the Washing of Water,
 5. and the Work of the Spirit together in the
 same Act of our New-Birth. And St. Paul

Tit. iii. 5. likewise joins *the Washing of Regeneration and*
the

the Renewing of the Holy Ghost together in SERM.
one and the same Act, in the Account he VIII.
gives us of the Manner and Method of our
Salvation by Jesus Christ.

To the same Purpose we likewise read,
That Christ loved the Church, and gave him- Eph. v.
self for it: That he might sanctify and cleanse 25, 26.
it. How? In what Manner was this to be
done? The Apostle tells us, it was to be
done in this Manner; —*With the Washing of*
Water, by the Word.

It were endless to cite all those Passages of
Scripture which might be produced in Proof
of this Point; and therefore I shall only urge
one more. St. Peter speaking of the Deluge,
and of Noah and his Family's being saved in
the Ark by Water, speaks thus. *The like* 1 Pet. iii.
Figure whereunto, even Baptism doth also now 21.
save us (not the putting away of the Filth of
the Flesh, but the Answer of a good Conscience
towards God) by the Resurrection of Jesus
Christ. Here it is evident, That St. Peter
makes a Comparison between the Waters of
the Flood, and the Water of Baptism. And
as Noah and his Family were saved in the
Ark, and preserved from perishing by the
Violence of the former; which were of a
destructive dangerous Nature: Even so are

SERM. all Christians saved, and preserved from
 VIII. perishing eternally, by Means of the Water
 of Baptism, which is of a salutary friendly
 Nature ; and which, instead of destroying
 us, serves, on the contrary, to bring us into
 the Ark of Christ's Church ; whereby we
 are enabled to pass safely through the dangerous
 Waves of this troublesome World, and
 finally to come to the Land of everlasting
 Life.

From this Passage then, and from those
 others, which serve to prove the Necessity
 of Baptism, it does, I conceive, very plainly
 appear, That Baptism is the ordinary, necessary
 outward Instrument in God's Hands
 of Man's Justification ; since we are by
 Means of this Ordinance made Partakers of
 God's Mercy. That is to say, since we do
 hereby receive Remission of our Sins, and
 an Inheritance in the Kingdom of Heaven,
 for the Sake of Jesus Christ.

Nothing remains, but that I do now set
 forth, and lay before you,

5. The Fifth and last Thing, which demands a distinct Consideration, and a particular Attention ; which is, the *Conditions* of our *Justification* : Namely, Faith and sincere Obedience, or a *Faith which worketh by Love.*

I say Faith and sincere Obedience, that is, SERM. VIII.
a Faith which worketh by Love, are the *Condi-*
tions of our *Justification* with God. But
 how are they *Conditions*? In what Sense,
 and in what Respect can they be called
Conditions? Not on God's Part surely. The
 only *Condition* of God's pardoning the Sins
 of Men was the Incarnation of God the Son,
 or what St. John calls, *The Word's being made* John i.
14.
Flesh; his perfect and compleat Obedience,
 that is, his *fulfilling all Righteousness*; and Matt. iii.
15.
 the meritorious Sufferings and Death of this
 Divine Person, this God-Man Jesus Christ:
 Who did hereby purchase Redemption and
 Salvation for all Those, who should be sin-
 cerely inclined and disposed to *accept with all*
Thankfulness those wonderful Tenders of
 Mercy and Pardon, of Happiness and Glory,
 which were about to be made unto them
 under the Gospel Dispensation.

This only was the *Condition* upon which
 God in his great Wisdom and Goodness
 thought fit to pardon lost Sinners, and to re-
 ceive them to Mercy and to Favour. This
 was the only *Condition* that was consistent
 with his unspotted Holiness, his inflexible
 Justice, and his consummate Wisdom. And
 therefore, when I say, That Faith and sin-

SERM. cere Obedience are necessary *Conditions* of
VIII. our *Justification* with God; I do not mean,

~ That they are Considerations, upon the Account, and for the Sake of which, God will, or ought in Justice to pardon us. No. I do not say, nor mean any such Thing. Because, this would be to contradict the whole Tenour of the Scriptures, which do every where ascribe our *Justification* to the Kindness and Love of God to us sinful Men, in sending his Son to die for us. Or, in other Words, to the infinite Worth and Dignity of That One great Propitiatory Sacrifice, which was out of God's wonderful Love and Mercy to us, *and not for any Thing that he saw in us*, freely offered up for us all on
Rom. viii. the Cross, *in the Flesh*, as St. Paul speaks;
3. that is, in the Person of his Son, and Our Lord and Saviour Jesus Christ.

But still, although there be an infinite Worth and Dignity in This Blessed Attainment; although it be abundantly sufficient to satisfy the Divine Justice for the Sins of Men; and to *cleanse us from all our Sins*, when they are humbly and devoutly confessed, sincerely repented of, and actually forsaken: Yet it was never intended, and it would be Blasphemy to think it, That the
Blessed

Blessed Merits of Christ's Death should be Serm.
 ever actually applied to those profane and **VIII.**
 presumptuous Wretches, who do by a wil-
 ful Continuance in their Sins trample under
 Foot the Son of God, and crucify the Lord
 of Glory afresh, and put him to an open
 Shame; by despising his Merits, by wilfully
 rejecting those gracious Overtures of Mercy
 and Pardon which he makes them; by
grieving the Holy Spirit of God, and ruining
 their own poor Souls; which He, who
 knew the Value of them best, came in his
 wonderful Love towards them, *to seek and to*
save; and to rescue from eternal Perdition
 and Destruction; and to snatch them as so
 many *Fire-brands plucked out of the Burn-*
ing. Amos iv. 11.

No. The Merits of Christ cannot pos-
 sibly be applied to such ungrateful hardened
 Wretches as these are. God will not force
 them into Heaven against their Wills. He
 has made them free; and he leaves them
 so: Either to accept of his gracious Offers
 of Mercy and Pardon; and to be saved by
 exercising *Repentance toward God, and Faith*
toward our Lord Jesus Christ; or else to
 perish eternally, if they will be so desperate,
 by wilfully rejecting them, and despising the
 Riches

SERM. Riches of his Goodness, and Forbearance

VI and Long-Suffering, which do in vain call

them to Repentance and Salvation. He

Deut.

xxx. 15.

19.

hath set before them *Life and Good, and*

Death and Evil, and Blessing and Cursing;

and therefore they have it in their Power to

abuse Life if they will; or else to perish

eternally, if they will be so perverse as wil-

fully to make this their Choice. They have

an intire Freedom of Will, and Liberty of

Action indulged them under the Gospel:

Either to do Well, and live; or else, to do

Ill, and to perish eternally.

And indeed, this Freedom of Will, and

Liberty of Action are absolutely essential to

the very Nature of Virtue and Vice, of

Good and Evil. Without this there could

be no Choice, and consequently no Trial

nor Proof of their Obedience. Their Actions

would not in this Case be their own; for

which Reason they could not be accountable

for them, neither could they be in any De-

gree capable of Reward, or liable to Punish-

ment.

From hence then it plainly appears, that

the Rewards and Punishments of the next

Life, and consequently all the Benefits and

Blessings of the Gospel must in their own

Nature

Nature necessarily depend upon the fulfilling SERM. VIII.
 of those *Conditions*, upon which they are
 proposed to us in Scripture. Those *Conditions*
 are Faith and sincere Obedience ; which our
 Lord himself has laid down as the necessary
Qualifications, without which, we cannot
 possibly be intitled to those inestimable
 Blessings, nor made Partakers of them.

And it is still farther observable, that in the
 Account which he himself gives us of the
 general Process of the last Day, our several
 Conditions in the next World will then be
 finally and irreversibly determined in Proportion
 to our Behaviour in This : And we shall
 be for ever happy ; or else, for ever miserable,
 accordingly as our Lives have been
 either good or bad here upon Earth.

When therefore I say, That Faith and
 Obedience are the *Conditions* of our *Justification*
 with God ; my Meaning is, That
 they are *Conditions* on our Part. They are
 so many *Necessary Qualifications* to fit and
 prepare us for the Reception of so great a
 Blessing ; without which it is impossible to
 be made Partakers of them. For, as the
 Apostle says, *Without Faith it is impossible to* Heb. ii.
*please him : For he that cometh to God must*⁶
believe that he is, and that he is a Rewarder of
all

SERM. *all them that diligently seek him.* And again

VIII. he says, *Without Holiness no Man shall see the*

Lord.

Chap. xii.

14.

But to conclude, The Summ of what I have delivered on this Head is This. Which I shall chuse to express in the Words of a very learned and worthy Divine now with God.

‘We are justified by God the Father, considered as *Principal*, and *First Mover*; and by God the Son, as *Meritorious Purchaser*; and by God the Holy Ghost, as *Immediate Efficient*; and by *Baptism*, as the ordinary *Instrument of Conveyance*; and by *Faith* of such a Kind, as the ordinary *Instrument of Reception*; and lastly, by *Faith* and *Holiness*, as the *Necessary Qualifications* and *Conditions* in Adults, both for the first receiving, and for the perpetual preserving it.’ *

If then we would be esteemed and accepted of God as righteous Persons, we must believe on him that justifieth the ungodly, and then our *Faith* will be counted to us for *Righteousness*. We must not presume upon our own Strength, nor trust in the flesh.

Rom. iv.

5.

* *Waterland's Summary View of the Doctrine of Justification.* Page 54-5. Posthumous Serm. Vol. 2d.

Rags of our own Righteousness; but in SERM.
 God's manifold and great Mercies, conveyed VIII.
 and imparted to us, for the Sake, and
 through the Merits of his Son Jesus Christ.
 We must be firmly persuaded of the Kind-
 ness and Love of God towards us sinful Men;
 and of the Sufficiency of Christ's Merits to
 make Attonement for our Sins, and to supply
 whatever is wanting in our weak and imper-
 fect Services. We must firmly believe all
 the Promises and Threatenings of the Gos-
 pel, and seriously and constantly attend to
 them. And by the Help of this Faith, we
 must endeavour, by God's Assistance, to
 gain the Victory over the World, the Flesh,
 and the Devil. We must, as far as ever the
 Infirmary of our Nature will permit us, en-
 deavour to be like God; to be *holy, as he is*
holy; and perfect, as he is perfect, before we
 can ever see him to our Comfort, great and
 glorious, as he is in himself. Every Man ^{John iii.}
that bath this Hope in him, must purify him-
self, as he is pure. If we do in this Manner,
 to the best of our Power, *walk in the Light,* ^{John i.}
as he is in the Light, we have Fellowship one
with another, and the Blood of Jesus Christ
his Son cleanseth us from all Sin.

These

SERM. These are the * *Conditions*, upon the Performance of which, we shall be finally justified in the Sight of God in the great and awful Day of Judgment. Our Justification is not a momentary transient Act, but a continued Act. It is begun at our Baptism,

* Bishop Bull does likewise say, That they are *Conditions* expressly required in the Gospel Covenant, agreeably to God's own Appointment, &c.—*Bona opera conditio sunt juxta ordinationem divinam in Evangelico foedere stabilitam necessariò in hoc requisita, ut quis justificetur, hoc est, remissionem peccatorum per Christum partam obineat. Deoque ad Salutem gratus & acceptus fiat. Harmonia Apostolica, Dissertatio Prior. Cap. 1. in Fine.*

And again he says, *Illud pro certo statuendum est, Christum in concione à Matthæo cap. 5, 6, 7. tradita legem moralem non tantum exposuisse, sed etiam ut legem suam posuisse, ejusque observationem, gratiâ Evangelicâ temperatam, ab omnibus Christianis tanquam Conditionem foederis sui omnino necessariam postulare. Idem Ibidem. Cap. 3. Sect. 3. Vide etiam Cap. 5. Sect. 5. Cap. 6. Sect. 11.*

The same great Author says, That Justification is a *continued Act*; and is then at last compleated and perfected, when the justified Person does perfectly and to the End of his Life fulfil the Terms or *Conditions* of That Covenant, whereby he is justified.

— Est enim Justificatio actus continuus, ac tum demum perfectus & consummatus, cum quis *conditionem* foederis, per quod justificatur, perfectè & ad finem usque adimpleverit. *Idem Ibidem Diff. Post. Cap. 1. Sect. 2. Vide Annotata.*

Again the same Author says, Certum est *Justificationem esse Actum Continuum*, neque ante obitum perfectum ac consummatum. Etiam si igitur per pauciora illa & minora pœnitentiæ opera ad *Primam Justificationis Gratiam* pervenimus; tamen si tempus adhuc bene operandi conceditur, omnino necessaria sunt opera gratiæ subsequentiæ ad *acceptam Justificationem conservandam, atque ad finem usque perducendam*. Gratia enim Dei in Christo per fidem ac pœnitentiâ adeptâ, *continuo* insuper bene operandi cursu non custodita amittitur. *Idem Ibid. Cap. 12. Sect. 29. Vide etiam Cap. 18. Sect. 7. passim.*

carried

carried on through the whole Course of our SERM.
 Lives, continually improved and strengthened VIII
 by the daily *Renewing of the Holy Ghost*, and
 still advancing more and more towards Per-
 fection, till at last it receives its final Con-
 summation and Completion in That solemn
 and awful Sentence which the Great Judge
 of Mankind shall pronounce upon us in the
 Day of General Retribution.

If then we sincerely and faithfully endea-
 vour to fulfil the *Conditions* of our *Justifi-*
cation, and to keep within the Terms of
 the Covenant of Baptism, then we shall find
 by joyful Experience, That *God is faithful* ver. 9.
and just to forgive us our Sins, and to cleanse
us from all Unrighteousness.

Thus, My Brethren, have I laid before
 you, to the best of my Abilities, that truly
 important and interesting Doctrine of *Justi-*
fication by Faith in Christ; and endeavoured
 to shew, That all our *Righteousness* is in
 him. And if in the Management of this
 Argument, I have repeated some Things, in
 Order, the better to illustrate the Subject I
 was upon; and to establish and confirm you
 all in this Fundamental Doctrine of our Re-
 ligion, I trust, that the exceeding great Im-
 portance of it will be abundantly sufficient to

SERM. plead my Excuse. For in an Affair of this
 VIII. Consequence, there ought to be, as the Pro-
 phet speaks, *Precept upon Precept, Precept*
 upon Precept, *Line upon Line, Line upon*
Line, here a little, and there a little.

Ma. xxviii.

13-

I ought now in the Third and last Place,
 III.

To make such Inferences from the fore-
 going Doctrines as they do naturally suggest
 unto us. But having already trespassed too
 long upon your Patience, I shall beg Leave
 to defer This to some other Opportunity.

And now to God the Father, God the
 Son, and God the Holy Ghost, be ascribed,
 as is most due, all Honour, Praise, Might,
 Majesty and Dominion, now and for ever-
 more. Amen.

The

The Application of the Doctrines of
Our Blessed Saviour's Divinity, and
of our Justification by Faith in
him.

J E R. xxiii. 6.

---The Lord our Righteousness.

I N my last Discourses on these Words, SERM.
I proposed doing these Three Things. IX.

I.

To shew the Divinity of our Blessed Sa-
viour. *The Lord.*

II.

That all our Righteousness is in him. *The
Lord our Righteousness.*

And

III.

To make such Inferences from hence, as
these Doctrines do naturally suggest unto us.

The two First of these Heads I have al-
ready gone through. And I come now in
the Third and last Place.

Q

To

SERM.

III.

IX. To make some suitable Inferences from the Whole, and so conclude this Subject.

I. And First as to the great Article of Our Saviour's Divinity. Although we cannot possibly comprehend the Mystery of the Incarnation, nor conceive in what Manner, The Divine Nature was united to the Human Nature, in the Person of our Lord Jesus Christ; yet this is by no Means a sufficient Reason for our disbelieving this very important and mysterious Truth. We should not suffer our Faith to be shaken, nor our Minds to be discomposed and disturbed by the bold and unreasonable Cavils of those presumptuous and conceited Men, who affect to be *wise above That which is written.*

It is sufficient for us, that This very important and useful Doctrine is plainly taught, clearly set forth, and fully delivered in the Writings of the New Testament. Now as we have all the Reason in the World to be abundantly convinced, persuaded and satisfied of the Divine Original of the Christian Revelation; we are indispensably obliged to receive, and believe it in all its Parts. If we admit one Part of it, we are under a Necessity

cessity of admitting the Whole: Because, *SERM.*
it does all alike rest upon the same Foot of *IX.*
Authority: And, therefore the Whole, that
is, all the Parts, and all the Doctrines con-
tained in it, must either stand or fall together.
If then we are only sufficiently assured, that
the Christian Revelation has God for its
Author; and if we are likewise clearly per-
suaded, and firmly convinced, that the Di-
vinity of our Blessed Saviour is plainly de-
clared, and fully taught and delivered in This
Revelation; This is Reason sufficient for us
to assent to the Truth of this Doctrine; to
receive it readily, to embrace it cordially, and
to believe it firmly; without any Manner of
Wavering or Doubting, of Scruple or He-
sitation. It is sufficient for us, that God
hath revealed This important Truth. This
Consideration is sufficient to silence all Ob-
jections, to over-rule all our Doubts, and to
remove all our Scruples; and to prevail upon
us all, without any Reluctance, to submit
our Understandings to the Guidance of Faith,
and the Dictates of Revelation. God hath
declared it, and That's enough. And all
good Christians will think themselves obliged
in Duty, and in Decency, to acquiesce in
the Truth and Certainty of his Declarations.

SERM. Neither can any reasonable impartial Man
 IX. justly object to This Doctrine, on Account
 of his not being able to comprehend the true
 Modus, or Manner of the Thing. For Hu-
 man Reason in its utmost Extent, is at best
 but finite and limited; and the most enlar-
 ged and exalted, and best improved Under-
 standings of Men, are still circumscribed
 within very narrow and scanty Bounds, be-
 yond which they cannot possibly pass. Now
 That, which is in its own Nature finite and
 limited, cannot possibly comprehend, and
 take in That, which is boundless and infi-
 nite. This would be, to suppose the Effect
 greater and more extensive than the Cause;
 which is downright Nonsense and Contra-
 diction. So long therefore as there is Im-
 mensity in God, and Finiteness and Imper-
 fection in the Understandings of Men: Or,
 in other Words, so long as The Human
 Understanding is finite and limited, and the
 Nature of God is boundless and infinite,
 just so long shall we be at a loss to compre-
 hend the Divine Nature. So far is Human
 Reason from being the proper and adequate
 Measure of all Divine Truths! That is to say,
 so far are Finite and Infinite from being the
 same! So far is the former from being
 commensurate

commensurate with the latter, and from being equal to it. SERM. 191

And yet, strange as This should seem, all the Advocates for Infidelity do constantly set out upon this very erroneous and false Principle. Namely, That the Understanding of Man is a proper Standard, whereby to measure all Truths, Human and Divine; and every Thing which This Measure will not reach unto, is immediately, for that very Reason, to be discarded and rejected, as absurd and preposterous.

Now so much as This, we are willing to grant these Gentlemen, That Human Reason is certainly the proper Standard, whereby to measure all those Truths, Human and Divine, which are actually and fully proposed and offered to it, for its Assent and Approbation. But still, there may be; and most certainly there are a great many Other very important and certain Truths, which are infinitely above the Reach of Human Comprehension; and which, for this very Reason, cannot possibly be submitted to This Standard, nor proposed to it, for its Approbation, its Assent and Acceptance.

As for Example, That *The Word was made Flesh, and dwelt among us*; That God so

JOHN. i.
14.
iii. 16.

SERM. loved the World, that he gave his only Begotten

IX. Son, that whosoever believeth in him, should
 not perish, but have everlasting Life; That

¹ John iv. The Father sent the Son to be the Saviour of

¹⁴ Tim. i. the World: And, That Christ Jesus came in-

¹⁵ to the World to save Sinners; These are so

many true and faithful Sayings; and, as such,
 worthy of all Acceptation. These are such

Truths as are suited to the Size of our Un-
 derstandings; and therefore they are in Scrip-

ture proposed to us for our Assent and Ap-
 probation: And upon this Account, Hu-

man Reason must of Necessity be allowed
 to be a proper Standard, whereby to measure,

and to judge of them. That the Word was
 God; and, That He was in the Beginning

with God; That He and his Father are
 One; and, That God was manifest in the

Flesh, or in the Person of his Son Jesus
 Christ; These are so many Divine Truths,

which are clearly delivered in the New
 Testament: They are so many plain, distinct

Propositions, which are evidently proposed
 to our Assent, and therefore Human Reason

must necessarily be supposed to be a proper
 and a competent Judge of the Truth of such

Propositions. Just so far as this, I conceive,
 we may allow, and must grant, that the

Province

Province of Human Reason does naturally extend.

SERM.
IX

But when Men presume to carry their Enquiries beyond these Bounds; and to decide and determine upon such Truths as are infinitely above the Reach of their Comprehension: When they pretend to unravel the whole *Mystery of Godliness*; and daringly pry into those *Things, which the Angels themselves* ^{1 Pet. i.} do in vain desire to look into: When they confidently pronounce, that the Gospel Mysteries of the Trinity and the Incarnation are absurd and contradictory Doctrines, only because they are not able to comprehend the Modus, or Manner of the Things, as they are in themselves: I say, when they do this, they foolishly affect to be wise above *That* ^{1 Cor. iv.} *which is written*; being vainly puffed up by ^{6.} *their fleshly Minds*; And being presumptuous and self-willed, they speak Evil of the Things ^{2 Pet. ii.} *that they understand not, understanding neither* ^{12.} *what they say, nor whereof they affirm.* And ^{1 Tim. i.} thus, *boasting of Things without their Measure*, and stretching themselves beyond their ^{2 Cor. x.} *Measure*; and not judging according to the ^{13. 14.} *Measure of the Rule, which God hath distributed to us*, but being lifted up with Pride, ^{1 Tim. iii. 6.} *with Arrogance and Self-Conceit, they do*

SERM. naturally and necessarily fall into the *Condem-*

IX. *nation of the Devil.*



So desperate and dangerous is the Attempt of these Men, to bring all the great and glorious Mysteries of our Religion to the narrow Scantling of Human Understanding, and the imperfect Standard of Human Reason!

Upon the Whole then, It is not by any Means strange, that we should be so much at a Loss to comprehend the Nature and Manner of These Divine Things, as they are in themselves. For as the wise Man does

Wisd. ix. 16. *very justly observe, Hardly do we guess aright at Things that are upon Earth, and with Labour do we find the Things that are before us: But the Things that are in Heaven, who hath searched out?*

There are a great many Appearances in the Natural World, which puzzle the Understandings of the brightest Geniuses; and baffle all their most curious Researches, and diligent Enquiries. And if they do every Day find themselves perplexed and at a Stand, and unable to account for the ordinary Processes and Operations of Nature; it is highly reasonable to suppose, that they must find themselves infinitely more at a Loss, to comprehend

prehend the Essence of the God of Nature, SERM.
and to understand the Modus, or Manner, IX.
in which the *Word* or Son of God was made

Flesh, and the Divine Nature united to the Human Nature in the Person of our Lord Jesus Christ. As Zophar speaks, in the Book of *Job*, Can they, by searching find out Job. xi. 7.
God? Can they find out the Almighty to Perfection? No. It is impossible. Such Knowledge is too wonderful and excellent for them. They cannot possibly in this imperfect State of Things, ever by their Enquiries attain unto it. It is as high as Heaven, ver. 8, 9.
what can they do? Deeper than Hell, what can they know? The Measure thereof is longer than the Earth, and broader than the Sea. And yet, foolish and presumptuous as the Attempt is, Vain Man would be wise, ver. 12,
though Man be born like a wild Ass's Colt.

Therefore, if These Gentlemen must shew their Parts, and exercise their Abilities, let them first account perfectly for all the surprising Phenomena of Nature; let them give us a satisfactory Account of all the various Processes and Operations of it; and let them tell us plainly, how and in what Manner it is, That the Soul and the Body of Man do, in their present State of Union, mutually
act

SERM. act upon, and influence each other: I say,

IX. let them do all This in the First Place, and

then they may expect all possible Attention and Deference, on our Parts, for what they offer: And we in our Turn shall better know, what to say to them farther upon this Head of the Son of God's Incarnation.

But if they find this too hard a Task for them; if the Powers of Nature do, several of them, lie out of the Reach of their Knowledge; and if they are, at the same Time, such utter Strangers even to their own Frame and Make; let them not saucily pretend to comprehend the Nature of God, nor to object unto This great Mystery of the Incarnation, only because it is above the Reach of their shallow Capacities.

If we must immediately reject every Doctrine of Scripture, only because we cannot comprehend the Modus, or Manner of the Thing, as it is in itself; we ought by the same Rule, to deny the Being of a God, only because we cannot comprehend the true Modus, or Manner of God's Existence.

1 Cor.
xiii. 12.

For, as the Apostle expresses it, *Now we see through a Glass darkly.* Darkly enough indeed in all Conscience! But still, it must be confessed, that we have Light enough vouchsafed

vouchsafed unto us ; as much as is sufficient SERM.
 for all the Purposes of our present State, if IX.
 we will but walk conscientiously in it, and
 endeavour to make a right, and a good Use
 of it. We may all of us plainly behold
 the Lord our God in the great *Glass* of the
 Creation ; That is, by Reflection from the
 Creatures. God hath not *left himself without* Acts xiv.
Witness, in that he did Good, and gave us ^{17.}
Rain from Heaven, and fruitful Seasons,
filling our Hearts with Food and Gladness.

But notwithstanding that we have most
 sure and certain Evidences of the Being of a
 God ; and although *The Things that are made*
 do evidently evince the absolute Necessity of
 some First Cause ; although we are infallibly
 convinced, that there is, and must be a God,
 who hath given Birth and Being to every
 Thing else ; yet when we endeavour to form
 to ourselves any Notion or Conception of the
 Nature of God, and the Manner of his
 Existence ; the Thought is immediately too
 big for our Minds, and we are at once lost in
 the great Abyfs.

We have no Ideas, but of sensible Objects ;
 which falling under the Notice of our bodily
 Senses, are by their Means communicated to
 the Mind ; which receives certain Impres-
 sions

SERM. fions from those outward Things : And these

IX. Impressions are in Effect the Images or Resemblances of those outward Things, which are by the Means of the Senses strongly imprinted upon the Imagination, and there retained and treasured up, by the Help of the Memory. This is the most general and usual Way of coming at the Knowledge of Things without us.

Now it is certain, that we cannot possibly have any Knowledge of God this Way, because, *No Man hath seen God at any Time*. The only possible Way whereby we can form to ourselves any faint Notion or Conception of him, is by the Means of Analogy or Comparison. And our Saviour himself, when he would describe the Nature of God, speaks thus, *God is a Spirit* : Where he plainly uses the Comparison of *The Spirit of a Man which is in him*, to represent the Nature of God ; so far as we are capable of forming any Notion or Conception of him. And in like Manner, the only Way that we have of conceiving any Notion of Things Divine, is by comparing them with *The Things that are seen* ; that is, with such Things as have, at one Time or other, made some Impressions upon our bodily Senses :

Or

John iv.
24.

Or else, by comparing them with the Powers, and Operations of the Human Mind, and the Moral Excellencies of Man. SERM. IX.

By these Means we form to ourselves some very imperfect and obscure Notions, and inadequate Conceptions of the Divine Nature, and of Spiritual Things. Now so far as ever the Analogy or Comparison will carry us ; just so far, and no farther, can we form to ourselves any Conceptions of those Things which we have not seen. Where the Things, which we have seen, bear no Resemblance to Those Things which we have not seen ; and where the Powers and Operations of our Minds, and the Moral Excellencies of our Nature, bear no Proportion to, and have no Manner of Likeness with Those Things which are above ; there we have Nothing to compare them, or to judge of them by : And therefore we must, as to all such Matters, remain intirely in the Dark. In such Cases, the *Glass* is not held out to us, and therefore we cannot possibly look into it : And without the Help of This *Glass*, we cannot possibly see Those Things. This was the Reason why St. *Paul* would not attempt a Description of Those Things which he had seen in the *Third Heaven* : Namely, because

Eye

SERM. *Eye had not seen, nor Ear heard; and there-*

IX. *fore it could not possibly enter into the Heart*
 of Man to conceive of what Nature or Kind they were. The Apostle himself had indeed very lively Impressions of Those Things remaining upon his Mind: But he had no possible Method of communicating those Impressions, and stamping them upon the Minds of other People. Because the Impressions of Objects are not capable of being received any other Way, than immediately from the Objects themselves. Therefore where the Objects do not present themselves to the Mind, we cannot possibly have any Ideas of them: Because, The Ideas of Things are, properly speaking, and in Reality, only so many lively Images or Impressions of those outward Objects, which present themselves to our Senses, and strike strongly upon them. And in Proportion as these Impressions are more or less vigorous, even so are the Images of those Things in the Mind more or less lively and strong. * But where

* Thus Virgil tells us, that before he had seen Rome; He formed to himself some faint Notion and Conception of it, by comparing it in his Mind with Mantua; and supposing the former to be pretty much like the latter.

Urbem, quam dicunt Romam, Melibœe, putavi

Stultus ego huic nostræ similem,

Sic canibus catulos similes, sic matribus hædos

Nôram: sic parvis componere magna solebam.

Virg. Ecl. 1. v. 20.

the

the Things Themselves do not present them-
selves to our Senses, in That Case there is no
other Method of coming at the Knowledge
of them, but by Analogy or Comparison:
That is, by comparing and resembling
them to such Things, as have at one
Time or other made some Impressions upon
our Senses; or else by comparing them with
the Powers and Operations of our own
Minds, and the Moral Excellencies of our
Nature. By the Help of this Comparison,
we are enabled to form to ourselves some very
imperfect Notions, and inadequate Concep-
tions, of those Things, which are not to be
seen with the Eyes of Flesh. But, as I ob-
served before, when it happens that the
Things on Earth bear no Manner of Propor-
tion, nor Resemblance to the Things above,
and have no Manner of Likeness with them;
there we are left intirely in the Dark, and
must be contented to remain so, as long as
we continue in this present State. Because
the Things of the other World are in their
own Nature invisible and imperceptible to us;
and there is no other Way of making them
to become in some Sort visible to us, but by
the Great Glafs of the Creation; that is, by
Reflexion from the Creatures, and the Things
of

SERM. of this World; and by the Help of that

IX. Analogy or Resemblance which they bear to

the Things above. To this Purpose the same Apostle speaks in these Words, *The invisible Things of God from the Creation of the World are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead.*

Rom. i.
20.

Here the Apostle says, that the Things of God are in themselves *invisible*: And the only Way whereby they become visible, as it were, or perceptible to us, is by the Means of those *Things that are made*. i. e. by arguing from their Existence to the Existence of a First Cause; and by Analogy and Comparison with them.

So far then as *the Things that are made* fall short in their Resemblance of Spiritual Things, just so far must we fall short in our Notions and Conceptions of those Heavenly Things which are invisible to Human Eyes, and incomprehensible to Human Understandings.

What I wou'd infer from all that has been said is This.

Since the Essence, or the Nature of God is not the Object of our Senses; and as we can have no Ideas but by the Means and
through

through the Mediation of our Senses; and since for these Reasons we have no other Method of coming at any Knowledge of God and Divine Things, but by Analogy or Resemblance; that is, by comparing them with *the Things that are made*; and since the *Things that are made*, do, all of them, and must necessarily fall infinitely short in their Resemblance of the Nature and Essence of God, and Divine Things: I say, since this is evidently the Case of us all, even of the greatest and wisest Men upon Earth, it must and will follow from hence, that we must naturally and necessarily have very low and imperfect Notions, and very obscure and inadequate Conceptions of the infinitely perfect and glorious Nature and Essence of God.

If therefore, by Reason of the exceeding great Imperfection of our present State, we do all of us see through this great *Glass* of the Creation *darkly*, indistinctly, and imperfectly: It will follow from hence, beyond all Possibility of Contradiction; That our not being able to comprehend the Nature of God, and Divine Things, is by no Means a sufficient Reason for our Disbelieving the Doctrines of the Holy Scriptures concerning them.

R

Consequently

SERM. Consequently therefore, Our not being
 IX. able to comprehend the Manner, in which
 the Divine Nature was united to the Human
 Nature, in the Person of our Lord Jesus
 Christ, is no just Cause for our Disbelieving
 That truly great and glorious Mystery of the
 Gospel; namely, the Incarnation of *The*
 Word, or Son of God, who Himself *was*
 God, and *was made Flesh, and dwelt among*
us; as St. *John* speaks.

John i.
 1. 14.

This Incapacity of ours is no more than
 what necessarily arises from our very Frame
 and Make, and from the Imperfection of
 our present State. And no Arguments can
 be drawn from hence, which will not equally
 affect the very Foundations of all Religion;
 which are the Belief of God's Being and
 his Providence.

This great Article of the Incarnation is
 plainly taught and clearly delivered in the
 Writings of the New Testament; and we
 are bound to believe it upon the Authority
 of the Scripture: But as to the Modus, or
 Manner of the Thing, as it is in itself; This
 is not revealed in Scripture, and therefore we
 are not required to believe any Thing con-
 cerning it. This we must *let alone for ever*;
 at least till such Time as we get to Hea-
 ven.

ven. Because it is such a Mystery as the SERM.
Angels themselves desire to look into. And the IX.
 Great St. Paul, who was brought up at the
 Feet of Gamaliel, and who appears by his
 Writings to have been as eminent for his
 natural Parts, as for his acquired Abilities ;
 and who was moreover particularly instructed
 of God in the Doctrines of the Gospel ;
 does nevertheless very frankly acknowledge
 his utter Incapacity to comprehend This
 Great and Glorious Mystery of the Incar-
 nation of *The Word* or Son of God. *With-* i Tim:
out Controversy Great is the Mystery of Godli- iii. 16.
ness. God was manifest in the Flesh.

This Great and Good Man was, without
 any Disparagement to the *Deists* and *Arians*
 of the present Age, full as wise and as
 learned as any of those that have come after
 him : And yet he is so far from objecting to
 the Truth of This Doctrine, on Account of
 his not being able to comprehend the Man-
 ner of the Thing ; That he says, without
 the least Scruple, or Hesitation ; *Without*
Controversy, Great is the Mystery of Godli-
ness.

Let us therefore, in Imitation of this
 Great Apostle, humbly adore This venerable
 Mystery ; although we find ourselves utterly

SERM. unable to comprehend the Modus, or Manner of the Thing, as it is in itself.

I ought now to proceed to the Second Inference arising from the foregoing Doctrines: But the present Time not admitting of This, it must be left to the next Opportunity.

And now, To God the Father, God the Son, and God the Holy Ghost, be ascribed, as is most due, all Honour, Praise, Might, Majesty and Dominion, now and ever-more, Amen.

(245)

The Application of the Doctrines of
Our Blessed Saviour's Divinity, and
of our Justification by Faith in
him.

J E R. xxiii. 6.

---The Lord our Righteousness.

IN my foregoing Discourses on these Words, SERM.
I did X.

I.

Plainly shew, and abundantly prove the
Divinity of our Blessed Saviour from the
Holy Scriptures. *The Lord.*

II.

I did both from Reason, and from Scrip-
ture, clearly and evidently make it appear,
That all our Righteousness is in him. *The*
Lord our Righteousness.

III.

I proceeded to make such Inferences from
hence, as these Doctrines do naturally suggest
unto us.

SERM. And accordingly I observed in my last
 X. Discourse, by Way of Inference from the
 foregoing Doctrines, That although we cannot possibly comprehend the Mystery of the Incarnation; nor conceive in What Manner, The Divine Nature was united to the Human Nature, in the Person of our Lord Jesus Christ: Yet This is by no Means a sufficient Reason for Disbelieving This very important and mysterious Truth. And for this Reason, we should not suffer our Faith to be shaken; nor our Minds discomposed and disturbed, by the bold and unreasonable Cavils of Those presumptuous and conceited Men, who affect to be *wise above That which is written.*

But not being able at That Time to make those other Inferences from these Doctrines of the Incarnation of the Son of God, and our Justification by Faith in him, which they do naturally suggest unto us; I proceed now to the next Inference arising from hence; which is

2. That the Guilt of Sin must needs have been exceeding great: Seeing it required no less an Expiation, than the precious Blood of the Son of God himself: And That, for this Reason, we ought always to look upon
 it

it with the utmost Degree of Abhorrence SERM.
and Indignation.

We need only to consider the great Dignity of the Person, who gave himself for us; and the Nature of those Sufferings which he submitted to for our Sakes, in Order to be convinced of the exceeding great Malignity and Heinousness of those Sins, which were the Cause of his Sufferings. This truly great and excellent Person, who so loved us all, as to give himself for us; and to lay down his Life for our Sakes, was himself God; the Second Person in the Ever-Blessed and Glorious Trinity; 'Equal to the Father, as touching his Godhead:' Altho' he did, by his Incarnation, so far abase himself, as to become inferior to the Father, 'As touching his Manhood.' This Divine Person did, as it were, veil his heavenly Majesty with a Tabernacle of Flesh, that so he might become capable of conversing with Men, and suffering for them. He who was in his own Nature *equal with God*; who had enjoy'd Phil ii.
equal Glory with the Father before the 6, 7, 8.
World was, now made himself of no Reputation, but took upon him the Form of a Servant, and was made in the Likeness of Men: And being found in Fashion as a Man, he

SERM. humbled himself, and became obedient unto

X. Death, even the Death of the Cross. This

Great and Glorious God-Man, although he did no Sin, neither was Guile found in his

Mouth; was yet for our Sakes most shamefully despised and rejected of Men. He that

was the very greatest and best of Men that ever lived, was nevertheless the very Scorn of

Men, and the Out-cast of the People: Even

of those sinful Men, whom he in his great Mercy and Goodness came to die for, and to

save; and of That very People, whom he

honoured with his Presence, and his Company; whom he cured and healed by his

Miracles; whom he improved by his Con-

versation; whom he edified, and instructed

with his heavenly Doctrines; whom he

guided and directed, whom he persuaded

and encouraged by his own powerful and Di-

vine Example; and whom he, last of all,

prayed for with his dying Breath: And when

he could do no more for them in this World,

at Length laid down his Life as a Ransom for

them all; even for those very Wretches

who cried out with so much Bitterness and

Violence, *Crucify him, crucify him*; and even

for those inhuman and ungrateful Creatures

who

who had actually a Hand in crucifying the *SERMON*
 Lord of Glory. He who was the Lord of
 the whole Creation, was himself so poor and
 destitute, that he had not where to lay his *Matt. viii.*
 Head. He was, as the Prophet speaks, *20. 21. lxi. llii.*
 Man of Sorrows, and acquainted with Grief. *3. &c.*
 He bore our Grievs, and carried our Sorrows;
 and for this Reason he was stricken, smitten
 of God, and afflicted. He was wounded for
 our Transgressions, he was bruised for our
 Iniquities: The Chastisement of our Peace was
 upon him, and with his Stripes we are healed.
 He was oppressed, and he was afflicted, yet he
 opened not his Mouth: He was brought as
 a Lamb to the Slaughter, and as a Sheep be-
 fore her Shearers is dumb, so he opened not his
 Mouth. He was cut off out of the Land of
 the Living; and for the Transgression of his
 People was he stricken. Although he himself
 had done no Violence, neither was any Deceit
 found in his Mouth: Yet it pleased the Lord
 to bruise him, and to put him to Grief: Be-
 cause that the Lord had laid on him the In-
 iquity of us all. And therefore it was, that
 he was numbered with the Transgressors, that
 he bare the Sins of many, and even poured out
 his Soul unto Death: Even the Death of the
 Cross;

SERM. Cross; * which was the most ignominious
 X. and painful of all the *Roman* Punishments,
 and such as was usually inflicted upon none
 but Slaves. And it should seem, as if God
 meant hereby to testify to the whole World
 his Abhorrence and Hatred of the Sins of
 Men, by thus afflicting The Son of his Love,
 in his *fierce Wrath* for the Sins of Men.

And surely, That Wrath must needs have
 been exceeding fierce, which made the Di-
 vine Nature seem, as it were, to withdraw
 itself from our Blessed Saviour, in his Agony,
 in the Garden: When his Soul was so ex-
 ceeding sorrowful even unto Death; that an
 Angel was sent from Heaven to strengthen

* Dicat enim, fortasse aliquis; cur si Deus fuit, & mori
 voluit, non saltem *honesto aliquo* mortis genere affectus est?
 Cur potissimum *cruce*? Quod etiam *Homine libero*, quamvis
 nocente videatur *indignum*. *Lactantius de verâ Sapientia &*
Religione, Lib. 4. Cap. 26. Ed. Cantab.

Livy calls the Cross, as it is supposed by learned Men, The
 unhappy or accursed Tree. — *Infelici arbori recte suspendito*,
Verberato vel intra pomerium, vel extra pomerium. —
Arbori infelici suspende; verbera vel intra pomerium, modo
 inter illa pila, & spolia hostium: Vel extra pomerium, modo
 intra sepulcra Curiatorum. Quò enim ducere hunc juvenem
 potestis, ubi non sua decora eum A TANTA PEDITATE
 SUPPLICII vindicent? *Livius in Tulli Hostilii Regno,*
Lib. 1. 26. Editio Clerici.

The Punishment of the Cross was infamous even to a Pro-
 verb: and was the greatest Imprecation and Curse which any
 one could either wish to another, or suffer himself.

Abi in malam Crucem.

Quæ te mala Crux exagitat? PLAUT.

him:

him. And then most of all did God's Wrath SERM.
for the Sins of Men appear; when, in his X.
last Agony on the Cross, our Lord was so be-
reft of the Divine Presence, that he cried
out with this exceeding great and bitter Cry,
My God, My God, Why hast thou forsaken
me?

Now let any Man consider all This seri-
ously in his own Mind; and then let him
judge within himself, what an infinite Ma-
lignity and Heinousness there must of Ne-
cessity have been in Sin: When it could not
be pardoned upon any other Terms, than
the Incarnation of the Son of God; and
his submitting to the most shameful Indig-
nities, and the most exquisite Tortures, and
the most ignominious and accursed Death.
If we judge of the great Guilt of Sin, by
the Dignity of the Person, and the Merit of
his sufferings; which were both of them
necessary to make an Attonement for it:
We must necessarily conclude, That the
Sins of Men were infinitely displeasing in
the Sight of God: Because he could not,
or would not forgive them, without the In-
carnation of the Word, or Son of God;
and the infinite Abasement, and shocking
Sufferings and Death of This Divine Person,
This

SERM. This God-Man: The infinite Dignity of
 X. whose Person did naturally give an infinite
 Value and Dignity to his Sufferings; and
 therefore they rendered the Person himself
 infinitely worthy to take away the Sins of
 the World; and to make a suitable Satis-
 faction to the offended Honour and Justice
 of God.

But then, at the same Time that our Sa-
 viour's Sufferings had an infinite Worth and
 Value in them; by Reason of the infinite
 Dignity of his Person; they did likewise
 sufficiently shew the exceeding great Guilt
 and Heinousness of Sin; which was not to
 be cleansed, and done away by any other
 Method of Expiation.

Is it possible therefore that we can read
 over the very interesting and affecting His-
 tory of our Saviour's Sufferings, and his cruel
 Death; without being stung, and vexed at
 the Heart: When we consider, that our Sins
 were the only true Cause of both? This
 Consideration ought, as one should think,
 to inspire us with the strongest Abhorrence
 of Sin; and to kindle a just Resentment in
 our Breasts, at the very Thoughts of offend-
 ing him; who in his great Love died for us,
 that so we might live through him. When-
 ever

ever we are assaulted by any Temptations, SERM.
 let us look up earnestly to the Son of God, X.
 and seriously consider what Great Things he
 has done for us : And what a base Return it
 would be to him for all his Goodness ; to
crucify him, as it were, afresh, by our Sins ;
 and to *put him to an open Shame* once more ;
 by wilfully rejecting him from being Lord
 over us, and basely and wickedly rebelling
 against him. Let us consider farther, That
 the very End of his *giving himself for our* Gal. i. 4.
Sins was, That he might deliver us from this
present evil World, according to the Will of
God and our Father ; That he might redeem Tit. ii. 14.
us from all Iniquity, and purify to himself a
peculiar People, zealous of good Works : And
 That the very Reason of his being crucified
 for us, was to the Intent, That the World
 might be *crucified unto us, and we unto the*
World ; That so having made Peace through
the Blood of his Cross, we might all have our
Conversation in Heaven, and with one Con-
sent glorify God in our Bodies, and in our Spi-
rits, which are God's.

And farther, since God was thus graciously
 pleased to send his Son to die for us ; let this
 wonderful Instance of his Love excite in us
 a becoming Thankfulness and Gratitude for

SERM. so great a Blessing. Let us magnify and
X. praise his holy Name, for his inestimable
 Love in the Redemption of the World by
our Lord Jesus Christ. And let this Readiness on God's Part, to be reconciled to us, meet with a suitable Disposition on our Side, to be likewise reconciled unto him. Let the Consideration of this stupendous Love fill our Hearts with the warmest Sense of Gratitude and Duty to the great Author and Finisher of our Salvation. Let us not presume to *neglect* and despise it; But let us rather seriously consider This within ourselves; That God has now done every Thing, which it was possible for him to do; to reform, and to save us; to reclaim us from our Sins; and to bring us Home to himself. Almighty Power has now exerted its utmost Efforts: And Infinite Wisdom has had Recourse to the last and only possible Method, of bringing us to Repentance and Salvation, to Happiness and Glory. There is no other Expedient left: The wonderful Stores of Divine Mercy are now, if I may so speak, quite exhausted: Infomuch, that if those Overtures of Mercy and Pardon, which are so freely made to us all in the Gospel, should unhappily fail of their proper Effect, and be wilfully

fully rejected and despised by us ; there is SERM.
Nothing farther left for God himself to do. **X.**

There remaineth no more Sacrifice for Sins : Heb. x.

And there is Nothing farther for us to expect ; 26, 27.

but a certain fearful looking for of Judgment and fiery Indignation. Because, as the

Apostle speaks, *There is no Salvation in any* Acts iv.

other : There is none other Name under Hea- 12.

ven given among Men, whereby we must be saved, but the Name of Jesus Christ. There

is no Possibility of Salvation, but through him : And therefore those that will not con-

sent to be saved through him ; they who refuse to comply with his Terms, and to

live in Obedience to his Laws, cannot possibly be saved at all. And this naturally

leads me to make another Inference from the Doctrines laid down in the foregoing

Discourses, which is This.

3. Since all our Righteousness is in Christ,

and there is no other Method of being justified in the Sight of God, but through Faith

in his Blood ; it plainly follows, That our best Services are imperfect and defective,

and as such, have in them the Nature of Sin : And therefore they are so far from recom-

mending us to the Divine Acceptance, that they do on the contrary only serve to render

SERM. us obnoxious to the Displeasure and Indignation of the Supreme Being.

Every voluntary Defect in, and every wilful Omission of a known Duty, have in them the Nature of Sin : As they imply in them a voluntary Transgression of a known Law ; which might have been prevented and avoided, by a diligent Attention, and a due Care. But where is the Man, who is not conscious to himself of numberless Transgressions of this Sort ? Nay, where is the Man, that has not many wilful Sins to answer for ? As well Sins which he has wilfully committed, as positive Duties which he has either wholly omitted, or else negligently and slightly performed ? How many vain, foolish, wicked Thoughts has he indulged and cherished ? How many rash, uncharitable Censures and Judgments has he passed on others ? How many bad Designs, and wicked Purposes, has he formed within his own Mind ? How many rash Words, and bitter Speeches, and angry passionate Expressions has he uttered, and given Vent to ? And how many wicked Things, and unjustifiable Actions is he accountable for ? What Man is he that can say, *I have made my Heart clean, I am pure from my Sins ?* If

Prov. xx.
9.

If any Man can lay his Hand upon his Heart, SERM.
 and say, I have never offended God, nor X.
 my Neighbour, either in Thought, in Word,
 or in Deed; then we must confess, that *the* James iii.
same is a perfect Man, and able also to bridle^{2.}
the whole Body, with all the Passions and
Affections of it. But alas! This is so far
 from being the Case with any of us; that if
 we will but examine into our own Hearts,
 and look about us a little, and observe only
 what passes in the World; we shall soon be
 convinced, That in many Things we offend all.
 If we say, therefore, that we have no Sin,¹ John i.
 we deceive ourselves, and the Truth is not in
 us. For if God should be extreme to mark Psa. cxxx.
 all that we think, and speak, and do amiss,^{3.}
 no Flesh could abide it. And if he were to
 enter into strict Judgment with us, no Man
 living could be justified in his Sight, nor be
 able to stand in his Presence. How then Job ix.
 should Man be just with God? If he will^{2.} 3.
 contend with him, he cannot answer him one of
 a thousand.

After we have done our very best; when
 we have done all those Things which are com- Luke xvii.
 manded us; we ought, as our Lord directs,^{10.}
 to think and to say, we are unprofitable Ser-
 vants: We have done that which was our Duty

SERM. 12 do. And if after all our best Services, and
 .X. our most diligent Endeavours, we are still
 but *unprofitable Servants* in the Sight of
 God; with how much more Self-Abase-
 ment and Confusion of Face ought we to
 humble ourselves before him, when our
 own Hearts condemn us, and when we seri-
 ously consider farther, that *God is greater than*
our Hearts, and knoweth all Things?

From hence therefore we should learn to
 make a due Estimate of ourselves, and of our
 weak and imperfect Services. We are, God
 knows, so far from doing more than our
 Duty; that the very best of us all do not
 even as much as we are able to do. Our
 best Performances are so defective, and we
 are compassed about with so many Frailties
 and Imperfections, that Nothing but the
 infinite Mercy and Goodness of God, and
 the all-sufficient Merits of our crucified Sa-
 viour, can possibly induce and incline such
 a holy and just Being as God is, to be re-
 conciled to our Persons, to accept of our
 Services, and to reward such poor weak En-
 deavours, as the best of ours are, with such
an exceeding and eternal Weight of Glory.

Let us not therefore be so desperately
 foolish and wicked, as to go about to establish

our own Righteousness; because we are SERM.
all as an unclean Thing, and all our Right- X.
eousnesses are as filthy Rags; and we all do Isai. lxiv.
fade as a Leaf, and our Iniquities, like the 6.
Wind, have taken us away, and banished us
from the Divine Presence, and shut us out
from God's Favour. And there is no other
Method of being restored to both, but by
thankfully submitting ourselves unto the Right-
eousness of God, which is by Faith of Jesus Rom. iii.
Christ unto all, and upon all them that believe. 22.
For as the same Scripture speaks, All have ver. 23.
sinned and come short of the Glory of God.
And therefore all those who desire to be
justified in his Sight, must, if they are justi-
fied at all, be justified freely by his Grace, ver. 24.
through the Redemption that is in Jesus Christ: 25.
Whom God hath set forth to be a Propitiation Gal. ii. 16.
through Faith in his Blood. Phil. iii. 9.

Let us therefore look unto the Lord Jesus, Isai. xlv.
and be saved; for He is our Saviour, and 22.
there is none else. He is, as the Prophet ex-
presses it, in the Words of my Text; The
Lord our Righteousness. And St. Paul assures
us, That there is but one God, and one Me- I Tim. ii.
diator between God and Men, the Man Christ 5, 6.
Jesus; Who gave himself a Ransom for all.
Surely then shall every one say, In the Lord Isai. xlv.

SERM. *Jesus have I Righteousness and Strength :*

X. *Even to him shall all Men come, and be saved.*

Let us not therefore presume to trust in our own Righteousness ; but let us rather place all our Hopes, and all our Dependance in God's manifold and great Mercies, conveyed and imparted to us in and through his only begotten Son, our Lord and Saviour Jesus Christ. And in Order to this End, let us carefully endeavour to keep up in our Minds a becoming Sense of our own Unworthiness, and of God's wonderful and inestimable Love to us sinful Creatures, in sending his Son to die for us : That so we may, by his Grace, be preserved from all spiritual Pride and Vain-Glory ; and be the more effectually stirred up to greater Circumspection and Diligence in our Christian Calling.

4. Which is the next Inference necessary to be made from the foregoing Doctrines.

The Consideration of God's Mercy and Love to us should naturally excite and stir us up, to make all the possible Returns we can, for such great and unmerited Goodness towards us. We should not content ourselves with those Improvements, which we have already made in the Ways of Virtue and Piety ; as if we had already done enough ;

as though we had already attained, either were **SERMON.**
already perfect. Nothing can well be more **X.**
 dangerous than such an Imagination as this **Phil. iii.**
 is. Because, if we once bring ourselves to **12.**
 think, That we have done enough already;
 That we are pure enough, and holy enough,
 and heavenly-minded enough already; and
 that for this Reason, we need not trouble
 our Heads about any farther Attainments of
 this Kind; we shall be too apt to be lifted **Tim. iii.**
 up with Pride, and Vain-Glory; and there-
 by to fall into the Condemnation of the Devil.
 And not only this; but, which is another
 dreadful Effect of such a vain, wicked Im-
 agination; it will naturally make us remiss
 and negligent in our Behaviour; and thereby
 insensibly betray us into Sin. When we once
 come to think ourselves perfect, we shall be
 too apt to abate something of our usual Care,
 and Watchfulness, and Diligence: And
 then, when the Enemy finds that we are off
 our Guard; 'tis no wonder, if he surprises,
 and takes us at an Advantage, and unawares
 draws us into Sin.

It is much to be feared, that great Num-
 bers, who were at one Time in a promising
 Way, have by this Means been unhappily
 seduced and drawn aside from their Duty.

SERM. When a proper Degree of Watchfulness and
 X. Caution might, with the Help of God's Grace,
 have effectually prevented their falling away
 from it. And if we will look back into our
 own Lives, we shall perhaps be convinced,
 That several of those Slips and Miscarriages
 which we now find sufficient Cause to la-
 ment, were originally owing to a Sort of
 Spiritual Indolence; which hindered us
 from making such religious Improvements
 in the Way of our Duty, as were necessary
 to secure our Perseverance in it: And, That
 Matt. xii. if *the unclean Spirit* has upon some Occasions
 43, 44. entered into our Minds, and taken Possession
 of them for a Time; it has generally been
 at those Seasons, when he found them *empty,*
swept and garnished with this wicked, and
 blasphemous Imagination: That we were then
 good enough already; and That we did not
 need to be over solicitous about any farther
 Attainments in Virtue and Goodness.

If therefore we would effectually guard
 against all Danger of falling; we must never
 think we have done enough, so long as it is
 possible for us to do more. We must *not*
count ourselves to have apprehended, nor vainly
 flatter ourselves, that we are *already perfect.*
 No. By no Means. This would ruin and

I shall. All that is past would then go for SERM.
Nothing, and profit us Nothing in God's Ac- X:
count. Because, as soon as ever we begin
to reckon upon our own Services, and our
own Performances; That very Moment,
God counts them as Nothing. For as St.
James speaks, *God resisteth the Proud, but* James iv.
giveth Grace unto the Humble. And else-
where God himself speaks thus, *To this* Isai. lxvi.
Man will I look, even to him that is poor, and
of a contrite Spirit, and that trembleth at
my Word.

Since therefore there is so much Danger in
Spiritual Pride; inasmuch as it is hateful in
the Sight of God, and so apt to betray us into
other Sins: Let us, on the contrary, *work* Phil. ii.
out our own Salvation with Fear and Trem- 12, 13.
bling. For it is God which worketh in us, both
to will and to do of his good Pleasure. Let us
then, with the good Apostle, resolve to *do*
this One Thing. Forgetting those Things
which are behind, and reaching forth unto
those Things which are before, let us press to-
ward the Mark, for the Prize of the Hgh
Calling of God in Christ Jesus. Let us, in
this Manner, proceed from one Degree of
Perfection to another, and daily go on from
Grace to Grace, till such Time as we come

SERM. to a perfect Man, to the Measure of the State
X. *ture of the Fulness of Christ.*

Eph. iv.
13.

If we proceed thus, still farther and farther, in the Way which leadeth unto Life; and make a continual Progress in Virtue and Piety; we shall at last happily arrive at our Heavenly Father's Kingdom; and be made Partakers of those glorious Rewards, which are prepared for all those who love him sincerely, and serve him faithfully. And this, notwithstanding all those manifold Defects and Imperfections, with which our best Services are at all Times accompanied. And this brings me to the Fifth and last Inference I shall make from the Doctrines of my Text, which is

5. That God will graciously accept us according to That we have, and not according to That we have not.

The Religion of Christ, and the Doctrines and Precepts of the Gospel, are not calculated for pure and spotless Beings, and such as have never offended. No, Our Lord himself has plainly declared, That *they that be whole need not a Physician, but they that are sick.* And therefore He did not come to call the Righteous, but Sinners to Repentance. Had our Nature continued pure and uncor-

rupt;

rupt; we might then indeed have been SERMON XX
capable of a perfect and unfinning Obedi-
ence. In that Case there would not have
been any Room for Repentance; because we
should not have had any Sins to repent of:
Neither would there have been any Need
of a Saviour; because then we should not
have had any Evils, which we wanted to
be delivered, or saved from. But the Case
with us now is far otherwise. Our Nature
is unhappily corrupted and defiled; our Moral
Powers are all weakened and disabled; and
are now no longer capable of answering those
Ends, for which they were originally de-
signed. And therefore God has, in his great
Pity and Compassion for us, sent his Son to
die for us, and thereby to save and deliver
us from the Guilt and Punishment of our
Sins. And as we are not capable of a per-
fect and unfinning Obedience, he has gra-
ciously given us such a Rule of Duty, as is
every Way suited to our Abilities; and ex-
actly proportioned to the present Strength of
our several Faculties and Powers, and to the
Imperfections of our present State; and like-
wise to those supernatural Assistances, which
are constantly afforded to all Christians, if it
is not their own Fault.

For

SERM. For this Reason therefore, we are not tied

X. down to a sinless Obedience. God is too

just and too good, to require more of us

Psa. ciii. than we are able to perform. *He knoweth*

14. *whereof we are made, and remembreth that*

ver. 8. *we are but Dust.* Therefore it is that the

Lord is full of Compassion and Mercy; long-

suffering and of great Goodness. That he

ver. 10. *does not deal with us after our Sins, nor re-*

ward us according to our Wickednesses. But

ver. 13. *like as a Father pitieth his own Children, even*

so is the Lord merciful unto them that fear

Mark xii. *him.* All that God requires of us is, to love

30, 31. *the Lord our God with all our Heart, and with*

all our Soul, and with all our Mind, and with

all our Strength; and to love our Neighbour

as ourselves; and to believe on his Son Jesus

Christ, whom he hath sent; and to live ac-

cording to his Laws, to the best of our Power

and Abilities; and as far as is consistent

with the manifold Frailties and Infirmities of

our present weak and imperfect State.

It is a remarkable Saying of St Barnabas,*

and very full of spiritual Comfort and Con-

solation, ' Herein, says he, do the Kind-

* *Εν τούτῳ ἔν, ἀδελφοί, Χρῆστος ἐστὶ καὶ ἐλεήμων ὁ Θεός, ὅτι ἐν*

ἀφρόνῳτι πορεύσεται ἂν ὁ λαός, ὃν δι' ἀγαπῆναι αὐτὴ περιποιήσει.

S. Barnabæ Apost. Epistolæ Catholicæ. Cap. 3. Ed. Oxon.

nels

ness and Compassion of God particularly SERM.
 appear, in that he requires no more of X.
 those whom he hath purchased or redeemed
 by his beloved Son, than that they
 should believe on him, in the Simplicity
 and Integrity of their Hearts.

And to say the Truth it must needs be
 Matter of unspeakable Comfort to every
 faithful Christian; that God requires no more
 of him than Simplicity and Integrity of Heart,
 Sincerity and Uprightness of Intentions, and
 Diligence and Faithfulness, in his Endeavours
 to discharge his Duty. And where he does,
 by Reason of the Infirmary of his Nature,
 unhappily fall short of what a just and holy
 God might in Strictness require of him:
 Yet, provided only, that he carefully and
 conscientiously refrains from all wilful and
presumptuous Sins, and does not offend of ma- Psa. xix.
licious Wickedness, God will graciously over- 13.
 look his Frailties and Infirmities, and kindly lix. 5.
 accept his Person and his Services, according 2 Cor.
 to that he hath, and not according to that he viii. 12.
 hath not. For, as the Apostle speaks, Heb. iv.
We have not an High Priest, which cannot be 15.
touched with the Feeling of our Infirmities;
but was in all Points tempted like as we are,
yet without Sin.

He

SERM. He who bore the Infirmities of our Na-

X.  ture, can best make all favourable Allowances for them. And when we consider farther, that our Redeemer is to be our Judge, we may well promise ourselves as mild and merciful a Sentence, as the several Circumstances of our different Cases will possibly admit of. For surely He that did not want Love for us, to suffer and to die for our Sakes; can never want Pity and Compassion, to consider our Frailty, to commiserate our Infirmities, to pardon and forgive our Sins; and to treat us with as much Tenderneſs and Mercy, as is conſiſtent with the Holineſs and Juſtice of God's Nature, with the Honour and Authority of his Laws, and the Ends of his Government; and with the Welfare and Happineſs of all his Creatures.

And even where we have been ſo unhappy, as to fall into very great and grievous Sins; and even to continue in them for a great Number of Years together: Yet, even in this Caſe; if we do, by God's Grace, truly and ſincerely repent of them, and utterly leave and forſake them; ſo as never more to return unto them again; we may ſtill, by Faith in Chriſt, find a Door left open; whereby we may, notwithstanding
the

the Guilt of our past Sins, be still received SERM.
 to Mercy and to Pardon. Let our Sins be X.
 never so great ; they are not too great for
 God to forgive, for the Sake of Christ :
 Provided only, that we truly and sincerely
 repent of, and forsake them. There is now,
 under the Gospel, an inseparable Connexion
 established between Faith and Repentance,
 on the one Hand ; and Mercy and Pardon,
 and Grace and Glory on the other. There
 is a sufficient Worth and Value in the Blood
 of Jesus Christ, to atone for all our Sins ;
 and to purge and cleanse us from the Guilt
 of them all. And therefore our Saviour
 declared to his Disciples after his Resurrec-
 tion, that the End of his Suffering and rising
 again from the Dead was, *That Repentance* Luke
and Remission of Sins should be preached in his xxiv. 47.
Name among all Nations. And accordingly
 we find, that his Apostles did every where
 exhort their Hearers, to *repent and be bap-* Acts ii.
tised in the Name of Jesus Christ, in Order 38.
 that they might obtain *the Remission of their* iii. 19.
Sins. And St. Paul particularly, when he xiii. 38.
 gives an Account of his Preaching, to the 39.
 Church of *Ephesus*, says, That he *testified* xxii. 16.
both to the Jews, and also to the Greeks, Re- 21.
pentance toward God, and Faith toward our
 Lord

SERM. Lord Jesus Christ. Let our Sins therefore

X. be never so many and never so great; yet
 1 John i. 7. *the Blood of Jesus Christ cleanseth us from all*
 Chap. ii. 1, 2. *Sin. And therefore if any Man sin, we have*
an Advocate with the Father, Jesus Christ,
the righteous: And he is the Propitiation for
 Isai. i. 18. *our Sins: And not for ours only, but also for*
the Sins of the whole World. Though our Sins
be as Scarlet, they shall be as white as Snow;
though they be red like Crimson, they shall be
as Wool.

And one prodigious Encouragement to
 Repentance is, That God is at all Times
 ready and willing to receive us to Mercy and
 to Favour; upon our sincere Repentance
 and Amendment. He hath declared by his
 Ezek. xxxiii. 11. Prophet, *That he hath no Pleasure in the*
Death of the Wicked, but that the Wicked
turn from his Way and live. And our Blessed
 Luke xv. 7. 10. Saviour himself has graciously assured us,
That there is Joy in Heaven over one Sinner
that repenteth, more than over ninety and
nine just Persons, which need no Repentance.
 He always gave the greatest Encouragement
 to repenting and returning Sinners; and he
 does still kindly invite all those who are
 weary and heavy laden with the Burden of
 their Sins, to come unto him by Faith and
 Repentance,

Repentance, and he will give them Rest unto SERM.
 their Souls. X.

What then remains? But that we do all
 of us, with one Accord, *Seek the Lord* be- Isai. lv.
 times, *while he may be found*; and call upon 6, 7.
 him earnestly, *while he is still near unto us*
 all. Therefore let every wicked Man forsake
 his Way, and every unrighteous Man his
 Thoughts: And let him return unto the Lord,
 and he will have Mercy upon him, and to our
 God, for he will abundantly pardon and forgive
 him for the Sake of his Son Jesus Christ;
 who is, truly speaking, *The Lord our Right-*
eousness.

To him therefore, with the Father, and
 the Holy Ghost, Three Persons, and One
 God, be ascribed, as is most due, all Ho-
 nour, Praise, Might, Majesty and Domi-
 nion, now and for evermore. Amen.

Deposited and he will receive the same

On the OMNIPRESENCE of G. O. M.

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It is the Opinion of some Commentators

That this Psalm was composed by David XI

a Time of Trouble: Either when he

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On the OMNIPRESENCE of G O D.

PSALM CXXXIX. 7, 8, 9, 10, 11, 12.

Whither shall I go from thy Spirit?

Or whither shall I flee from thy Presence?

If I ascend up into Heaven, thou art there: If I make my Bed in Hell, behold, thou art there.

If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea:

Even there shall thy Hand lead me, and thy right Hand shall hold me.

If I say, surely the Darkness shall cover me: Even the Night shall be Light about me.

Yea, the Darkness hideth not from thee; but the Night shineth as the Day: The Darkness and the Light are both alike to thee.

IT is the Opinion of some Commentators, SERM.
That this Psalm was composed by David **XI.**
in a Time of Trouble: Either, when he

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was